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THE NEW ERA

IN HOME AND SCHOOL

Further Thoughts on Teacher Training

Adam Curle, Professor of Education, University College of Ghana

I RECENTLY RE-READ what I wrote about teacher training in 1955 while Professor of Education in an English University.¹ Since then I have spent nearly five years in Asia and Africa, first as adviser on social affairs to the Pakistan Government, and subsequently in an African University College, once again as a Professor of Education.

I recall that in 1955 I was much preoccupied with procedures which might help students to develop maturity and to make the difficult transition from the status of the Taught to that of the Teacher. I saw the ideal end-product of our training as a well-balanced, out-going young man or woman capable of creating a pleasant and constructive atmosphere in the class-room, of putting over his subject in an efficient and interesting manner, and of establishing effective two-way relations with his pupils. This I still think is all right — as far as it goes. But the ills of the under-developed continents jolt one's mind out of any comfortable preoccupation with limited and specialized issues. Had I been asked a few years ago how I would define the aims of education, I would have quoted or adapted one of the better-known philosophical dicta. Now my immediate reaction is to say that its first purpose is to stop men suffering and dying unnecessarily of hunger and disease, and to prevent man from exercising tyranny and violence over man. Nothing knocks the abstractions out of one's mind so effectively as a child with a hunger-swollen belly or with features blotted out and eroded by the suppurating scabs of small-pox. These are the things to prevent, and education is one way of doing so.

I must admit that often, when faced with

the problems of a particular region, such as one of the tribal areas of Pakistan for which I had some responsibility, the provision of educational facilities seemed to me to have low priority. For example, in Chitral, a remote mountain State in the Hindu Kush, the commonest form of death is intestinal blockage caused by eating grass in the lean period between the exhaustion of one year's crop and the harvesting of the next one. My wife and I crossed the Shandur Pass into Chitral from the neighbouring Illaqua of Koh-i-Ghizar, and the severity of this annual famine was impressed upon us most forcibly by our going hungry ourselves on three of the next five days. I had little doubt of what was needed in this bitter land: a more effective system of bringing water from glaciers and rivers to the fields, coupled with improved land utilization, better communications, a different administrative structure. Medical services were also important, though not so vital as the other things because hunger was the greatest single threat to health. The establishment of schools was something to be considered when the most urgent physical and social needs had been met.

But it is well to consider that the first tasks called for in this situation, as in many others where the material needs are urgent, are in the nature of relief measures. It is a characteristic of relief measures that they are carried out by external agencies.

It is equally axiomatic that their effects can only be consolidated when they are taken over by the communities themselves. And this can only happen when those communities are educated up to the point of being able to participate effectively in running their own affairs, including such specialized services as agriculture and irrigation.

¹ From Student to Teacher Status, The New Era, Vol. 36 No 2. Feb. 1955.

So a necessary pre-occupation with solutions to physical crises should not obscure the long-term importance of educational advances in maintaining tolerable conditions.

In the highly developed western countries we have perhaps lost something of our understanding of the close dependence of physical survival upon education. Yet it is even closer for us than in some areas, particularly in those fortunate regions of which few are still left in the world, where there is enough for all even without the help of modern technology. Any country without enough *natural* resources to feed itself depends to an almost terrifying extent upon the competence of its *human* resources.

However, experience of the technologically backward areas does not confine the importance of education to its contribution towards material development. On the contrary, it highlights the inter-dependence of physical and social conditions. In the turbulent north-west frontier regions the poverty of the arid valleys is heightened by a social system in which the aggressive tribal politics of the Pathans and the prevalence of the blood-feud have stifled innumerable attempts to improve material conditions. There is in fact a grim vicious circle: hunger encourages violence and violence creates conditions in which hunger is perpetuated. In some of these areas, however, the gradual infiltration of education has helped to establish more relaxed communities which have nevertheless retained all the virile independence for which the Pathans are justly famed.

In such parts the teacher must be something more than a teacher. In a very full sense he must be an educationist aware of what he is doing, aware of the social forces through which he is operating, aware of the implications of his work. One of the most significant implications relates to the function of education as an agent of social change. Social change leading to better agriculture (or to improved irrigation, animal husbandry, or to the adoption of family planning, or to the establishment of cottage industries) is inseparable from changes of attitude and social structure. There is no question but that to gear a community to a new technology, and hence to a new economic

organization, is to affect it profoundly in many other respects as well — often and easily in an adverse fashion. Sentimentalists may object to any disruption of traditional life, but they have probably not seen the conditions which the change aims to ameliorate. In any case, changes are apt to happen spontaneously and in a far less pleasant way than when carefully directed towards specific goals.

The educationist in a changing society must therefore be keenly conscious of how his work influences the whole basis of community life and thought, must attempt to build on what is positive and constructive, but to realize how hard this may be, and try to offer appropriate substitutes for or adaptations of the traditional sanctions, values and attitudes which his very work may indirectly undermine. (I am not suggesting here *how* he should attempt to carry out this difficult but essential task. In a paper of this sort I can only indicate briefly that the answer seems to me to lie in building up a community's self-conscious ability to cope with its own problems).

Lastly, it was borne in on me time after time that the teachers and those who had passed through their hands were extra-ordinarily important people. In the under-developed countries of Asia and Africa, where a literacy rate of 25 per cent. is rare, there are few of them, and of these few a very high proportion are in positions of great influence. The future of many millions depends on the training which these few persons have received. In their hands are the purse-strings of nature, to be opened in abundance or closed through misuse or neglect; they alone can help check the population explosion which threatens all mankind; their wisdom in a thousand disputes may preserve peace, just as their folly may lead to war. And in numberless less dramatic ways the well-being and happiness of one half of the world (and so indirectly of the other half) depends on them.

With these sobering reflections in mind, I have returned to my former job of teacher training, but in a different context. In reformulating my objectives I have not discarded the old aims summarized at the beginning of this article, but I have added others which I feel should be given equal weight with these.

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In the first place, students should develop the capacity to assume the responsibility of their position. Many of them will be so placed as to contribute signally to educational policy, and this is an onerous burden for which training is desirable. I have seen wrong decisions made, or right ones wrongly implemented, for many reasons: because the man concerned was careless, lazy, or frightened, tradition-bound, influenced by political pressure, or ignorant of the true facts of the case. We have to convey as cogently as possible the role of education, emphasizing that it is not an inferior branch of public service into which some have been unwillingly shunted, but a creative work of community-construction upon which all others depend.

Secondly, and this is clearly inseparable from the first objective, we need to give our students a solid background for understanding the needs of their changing society, for analysing alterations taking place in community and family structure, and for predicting future developments.

Thirdly, which is indispensable to the second objective, we must help them to think independently and with detachment on these issues and not to rely (as too easily happens in the under-developed countries) upon rote-learning or second-hand opinion.

And fourthly, which devolves from the third and brings us full circle to the first, we must attempt to ensure that the privilege of higher education and the growth of critical faculties does not lead to pride and spiritual emancipation from the needs of less fortunate fellow-countrymen.

While I am fairly sure of these goals, however, I am less certain of how they may be attained. Nevertheless, more to stimulate discussion than to formulate principles, I suggest a few tentative methods of approach:

1. The volume of practical teaching should be considerable. The concentrated period of teaching practice should be supplemented by shorter periods throughout the year. This should increase professional competence, which is a firm basis for all aspects of educational work.

2. Social studies should be taught with

some intensity and with particular direction towards contemporary and local problems. All students should perform and write-up a small investigation.

3. Lectures and discussions of 'principles of education' should, *inter alia*, attempt to establish the place of the educational system within the social structure, and to consider education (in the widest sense) as an agent of social change.

4. Notwithstanding 2 above, a major source of illustration for sociological or social-psychological principles should be class-room situations observed by students themselves. This should help them to link theory with practice — things we have often found to be widely separate.

5. The number of separate subjects should so far as possible be reduced. It is particularly important for students to see the connexions between school and home, economic organization and social structure, etc., but the teaching of too many subjects tends to lead to atomization and loss of ability to perceive relationships.

6. Much teaching should be done by tutorial or seminar methods. The type of understanding which needs to be created is not so easily achieved by lectures alone, but must be consolidated in discussion and through the exchange and exploration of opinion.

7. The emphasis throughout should be on understanding as well as on knowledge (all too often the former is sacrificed to the latter which then ceases to be knowledge and becomes merely information — and often faulty at that). For this reason students should be assessed at least in part on course work carried out during the whole year. When a final examination is the only test besides practical work, far too much time is spent in learning by heart notes and texts, to the detriment of reflection and understanding.

8. One or two evenings a week should be devoted to voluntary non-curricular activities ranging from gramophone recitals to youth work, which would have an effect both relaxing and widening.

I believe that this approach may be appropriate to Africa and Asia. But on further consideration I am not sure I would limit its

application to the so-called underdeveloped countries. I have suggested that our physical survival depends upon education; but also, in the other sphere I mentioned, the role of education may not differ so much between countries which are technically advanced and those which are not. Throughout the world it is an agent of social change upon which depends the development of new material techniques and social forms: it is the most potent medium for establishing new values and attitudes replacing those disturbed or lost in the process of social and economic change, and for maintaining those it would be disastrous to lose; finally the future well-being of society lies with the corpus of educated persons, whether the standard of education be bare literacy or a Ph.D. And so I come to believe that the function of education (and hence of teacher training) should be thought of as similar, if not identical, in both under-developed and developed territories. Functions which I failed to recognize in the stabler and more complex environment of England assumed for me a vast significance in remoter and more backward areas, so that I felt I was dealing with something new. But fresh experiences eventually shock one into awareness of what has been around one the whole time. If I were ever again to be concerned with teacher education in Europe, the lessons of Asia and Africa would be constantly — and I believe relevantly — before my eyes.

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Some Reflections on the Significance of Group Work

Marjorie L. Hourd, Lecturer in Education at the University of Exeter; author of *Education of the Poetic Spirit*, *Some Emotional Aspects of Learning*, joint-author of *Coming Into Their Own*

DURING THE PAST TEN YEARS I have been occupied from time to time with groups of people, all of them engaged in education, who have met for free discussion and original writing. A Fellowship in the Institute of Education, Leeds University, gave me the opportunity to take this work further, and findings from New Education Fellowship groups were included in the research project. These findings emerged from conferences held at Chichester, Coventry and Askov (Denmark), accounts of which have appeared in *The New Era*¹ with quotations from some of the writing.

However, a good deal of material has come in through letters, records and comments made by the members during and after the conferences. I drew upon these for one part of my report on the research. The present article gives extracts from this in the hope that N.E.F. members, by seeing some of their remarks brought together under several headings, will obtain an insight into the deeper implications of the work to which they so richly contributed. It is also hoped that others interested in group dynamics will gain something from reflections upon one rather particular aspect of the subject.

The procedure of the groups was based upon the assumption that, if original work is expected, a method appropriate to it should be evolved. The framework was simple and rested upon a few basic suggestions about the submission of work and the conduct of the opening sessions. For the rest, the work followed the changing pattern of the group discussion.

The suggestions and procedures were as follows:

1. Authorship:

The author could present his contribution in several ways:

a) it could be anonymous with no instructions

given about its treatment, in which case it would be read out and discussed. The author could claim it or not as he liked.

b) it could be headed with the remark: 'not to be read or discussed.' It would then be discussed privately with the writer, if he so desired.

c) it could bear the author's name with no instructions. It would then be discussed as that writer's work.

d) it could be given in with or without a name with the remark: 'To be read and not discussed.'

2. Handing-in:

The work could be given in when and how the writer wished. Usually the contributions were either put in an envelope provided or straight into my hands.

These two sets of conditions were found useful in the initial stages. However, anonymity was soon dropped in most cases.

3. Subject matter:

Members were free to follow any suggestions rising out of the group discussion and from passages of literature read during the session, as well as from anywhere else. They could choose any form in verse or prose.

The first two meetings proceeded as follows:

(i) Members were asked to introduce themselves to each other in any way they chose. I then defined as far as I could the purpose of the group and gave the suggestions outlined above.

(ii) In the second meeting we discussed the many different ways there were of gaining access to ideas — through reading, listening, conversation, debate, personal relationships, dwelling on the things of the outside world, nature and inanimate objects etc. I added that it was, however, generally a surprise to people to find what a wealth and variety of ideas existed in the minds of a small group at any

¹ Chichester, Vol. 32 No. 9 (Nov. 1951)
Askov, Vol. 34 No. 9 (Nov. 1953)

moment of time. I gave out slips of paper and asked members there and then to allow ideas to flow into their minds as freely as they could, and to write them down. These slips were collected, read and discussed.

As soon as the ball had been thrown in the first classes, the game went forward by an inner momentum and each group developed a rhythm of its own.

The extracts which follow, then, have been selected from a bulk of material and arranged under headings, to shed some light on this inner momentum. It must be remembered that the letters and comments from which they were taken made no pretence to a finished style. They were rather jottings written spontaneously and often hurriedly. For this reason perhaps, when brought together they give an impressionistic picture of individuals trying to find their place in a group, and of the anxieties which accompany such strivings. We see how the resolving of some of the difficulties made it possible for time and opportunity to be used profitably. Creative effort forces upon us the necessity to face both our limitations and our gifts, in this case within a verbal medium. Personal adjustment to the conflict which all this involves makes way for a greater insight into the teaching situation, and one is able to achieve more direct contacts with people and with children. This in brief is the theme running through the selections and the commentary.

A last remark by way of introduction: except for one rather light-hearted sample, there has been no use made here of the contributions in verse and prose though, as we can see even in this instance, they are part and parcel of the group dynamic. It is hoped that there will be an opportunity later for publishing some of them and for dealing with some of the principles which governed the writing, all of which has been treated at length in other sections of the Leed's report under the general title: *Everyman a Poet*.

The Group and the Individual

Members varied considerably in the degree to which they felt identified with the group and also in the way in which they gave to it

and took from it. One of them wrote later:

Hearing other people's writing read aloud helped to loosen the things I wanted to say... The group was identified with the writing in a strange way, so that there was some feeling of common possession and a growth in understanding of ourselves.

Compare:

I was not interested in getting a group feeling, only in so far as it would support me and enable me to get to my goal. I felt: I have no sense of social responsibility towards them and shall be glad if some of them do not come any more, as we are too many and their needs may press mine out.

The above remark was written about this member's early reactions. A few days later and after a day's break for an excursion she wrote:

I feel at once that the group has grown together. We are all more at ease with one another. (I notice this at school; after a break we seem to have grown together in the separation from each other). We are now a group, something binds us.

This binding force arose within the complex feelings which accompany the incorporation of aspects of oneself within a shared experience.

Compare:

Being a member of this group stands out as unlike any other experience I have had. In spite of the short time, we created something outside ourselves quite apart from the writing and listening which we enjoyed together. I write 'we' because I know that other members of the group felt as I did.

What this writer means by 'something outside ourselves' is not defined. She admits that it had a base in individual experience but she also implies that once a sharing had taken place something was produced to which every one held allegiance.

One of the binding factors was the recognition that apprehension was shared.

Compare Askov group report:

After some discussion we decided that our contributions should be put into a large envelope and to our surprise, each of us found next morning that his was not the only contribution. We suddenly realized that we had all shared the same apprehension;

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for we had feared that the envelope might be empty; and this was perhaps, our first feeling of unity with each other.

Again,

It was as if at first we could not throw our contributions into the ring to be at the mercy of the group, that we needed a safety-net to be woven between us before we could trust ourselves to each other.

Once this process of incorporation of the individual within the group had taken place with some degree of firmness, then social sympathies could be enlarged and uniqueness recognized. Compare:

I find that I look upon new groups of human beings and strange individuals with much more wonder and respect, as I now feel that anyone might suddenly write *Magic Animals* or things like that.

It was not always possible to reach these positive experiences until a good deal of negative feeling had been worked through. At the same time it was confidence and good-will which helped to resolve doubt and fear.

Compare:

I remember the strains and stresses which appeared in the group, the resolving of these complex situations and the feeling of release and group solidarity which followed and also the heightened awareness that became possible.

Undoubtedly a work purpose helped a great deal to ease strain and to further progress.

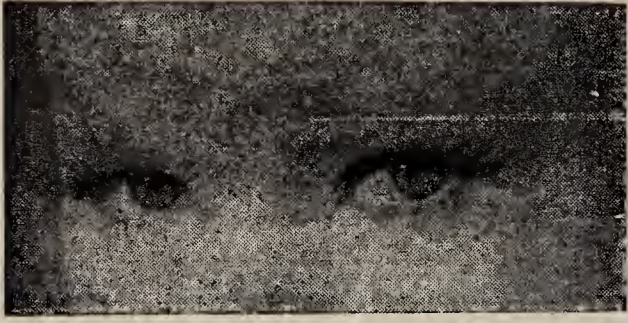
Compare:

It is considerably easier to overcome the feelings of antagonism that inevitably arise in a group, when each member is engaged in trying to create something.

Clearly it can be seen in these comments alone that group feeling is intricately bound up with the hopes and fears of individuals; and that when there is a common purpose, tensions and anxieties come to the surface where they are on the whole lessened, though not always of course.

Urge for Unity and Fear of Chaos

The fear that the group might disintegrate comes out over and over again, though it is



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expressed in many different ways. There is the fear of being an isolated unit or the fear of being swallowed up in the group, as well as the fear of the whole structure collapsing. From the Askoy group report:

Throughout the course, the contributions came in unevenly. We found that the early writings showed unmistakable concern for the group as a group. Would it become unified? Would it be strong enough for us to say bravely what we felt? If we became part of it could we yet remain individuals?

Again:

Often the discussions passed out of my range, and I was left like Pooh when the piece of fluff got in his ear; but I always was sure that the leader had track of the idea and that the group would either be able to run it to earth or leave the question open, but would not get lost in chaos.

At first the leader was the chief unifying factor, and therefore anxiety about her position was strong. For example:

When the group first formed we were very

much isolated units. We seemed only to unite to make a barrier against the unknown. Perhaps the leader, representing authority, was the unknown.

and again:

The introductions threw up our differences in background and language and attitude, and we were so conscious of the variety that we doubted whether the unity of the group could ever emerge.

and again:

I identified myself with and was bewildered by the task of the leader. I defined this as finding a common denominator, a common bond of interest and need. I felt it was in our particular group extremely difficult and delicate. But my worries subsided as I found satisfaction for myself.

and again:

The sense of security and safety made me feel free to write. I was aware of the others making attacks upon this stronghold and testing it and I was desperately afraid it might crack, but not in one instance did it give way, — to my relief.

Continuity and Change

The psychological factors which helped most, in my view, to bring about a working unity were:

1. The recognition that opposite feelings could exist at one and the same time within an individual's mind, and that these could be reflected within a shared experience. For example:

I recall the impressions of dullness, boredom, frustration and nausea as exactly as I do those of enlightenment, magnetism, and rich satisfaction.

2. The recognition of a bad experience turning into a good one, and *vice-versa*, in close proximity of time.

3. A sense that, along with the experience of the co-existence of opposites and the occurrence of revolving processes, there was a steady growth in mutual understanding, an increased productivity and some improvement in the ability to put thoughts into words.

This holding together of opposites, along with awareness of continuity within change, is

not achieved for many without pain and depression, and people vary enormously in their ability to endure these feelings. Undoubtedly it is here that the paradox of poetry has a salutary effect, since it was largely out of these feelings that it originally sprang. (This form of poetic homeopathy is only, of course, one aspect of the appreciation of poetry, and only one aspect of spiritual growth, but nevertheless one which profoundly influences the others.)

It was the person who spoke about the frustrations and satisfactions being remembered together who, in a later conference as a member of a painting group, drew in her first picture a figure bent over in sorrow and a gay bright bird flying joyously over her. As she looked at it she thought of the lines from Blake — and felt comforted that these feelings were written down in someone else's mind:

Joy and woe are woven fine
A clothing for the soul divine;
Under every grief and pine
Runs a joy with silken twine.
It is right it should be so;
Man was made for joy and woe;
And, when this we rightly know,
Safely through the world we go.

It was also this member who recognized in herself a growing capacity to wait. For this ability to deal with contraries and allow for change depends upon a sense of continuity, which again influences an individual's conception of time, and his way of dealing with it. She wrote:

All were at different levels of thinking and experience. I appreciate now the leader's preservation of their individuality by waiting, by the elimination of the time factor, which I refused to accept. I imposed upon myself an urgency and was never unconscious of the limitation of time set by the conference.

This understanding was translated to her own writing and subsequently to her work in the class-room. At first she tried to search for something to write about:

I came to realize that this was futile and inhibiting — that the thing to do was to wait for the subject to come, to live in a state of

watchfulness, so that I should be aware of its appearance and capture it. This attitude to topics for writing has been useful to me in my work.

The power to hold timelessness within time was recognized by a Danish member. He was referring to the difficulty of bringing the abstractions of philosophy to the plane of original thought. He expresses this in broken English:

In forming our group she was not asking for identity in feeling and thinking, only asking for the personal trends in real original gleams of life — present timeless life.

Wide vistas of psychological enquiry are opened up in these trends of thought. To recapitulate — gratitude and relief were expressed that continuity was maintained in an unstructured discussion, and this helped against the fear of disintegration and chaos. We saw in this, and in other comments, that the fear of belonging and the fear of not belonging are involved in such states of mind, but that personal satisfaction helps to allay these fears by bringing together conflicting tendencies, so making progress possible. Such a process puts the time-factor into a profitable relation with individual growth.

Language Barrier

The fear of not belonging comes to the fore in an international group. Some anxiety arose in the Coventry group concerning language, and the question had to be brought into the open repeatedly. For example:

I felt that the leader did all that was possible to overcome the difficulty of the language, but should be very interested to know whether the Danes still feel that the gains outweighed the disadvantages of being 'foreigners' at the beginning and to some extent throughout.

One of the Danes gives his own answer to this: Quite naturally I kept silent during the first time. I always keep in the defence when personal problems are discussed, and very likely I should have been silent in a Danish group too.

But after a short time I felt the silence of the Danes disagreeable; we were too big a part

of the group, and I had a strong feeling of guilt and minority. I felt a little better after some remarks from one of the Danes and after having pointed out to Miss H. our difficulties with the language. But the discussion of 'silence' did not help me much, because my difficulties were not only those of the language.

This writer's remark, 'my difficulties were not only those of the language' is important. It became clear that personal reticence often masked language disability and vice-versa, and once this was recognized, then different attitudes became possible one of which was described by another Dane as follows:

In silence I was inside myself but within the group, trying to explore the problems in my own way.

The same writer wrote of his language difficulties: 'The English language and my tongue are not very good friends, and my brain did not manage my tongue well; it is better with my pen.' However, after a few days he contributed a good deal in discussion, helped out by others. Though listening to him involved much effort, his strong determination to be understood helped to bring the group together. In some ways the position resembles the problem of dealing with the backward or defective child, the stutterer or the inaudible one. This point is grasped by the Norwegian member who wrote:

The psychological situation of the average foreigner approaches more or less that of the deaf and dumb in a circle of normal persons. No wonder that in an astonishingly short time he develops a solid inferiority complex. He feels like a child among grown-ups, yearning for maturity.

The language barrier may be present in someone, even where an unfamiliar tongue is not its cause. For instance a German woman who spoke English well, says:

In the writing group, for the first time, even I chose to write in English, against reason, for my native tongue is German.

This is all the more peculiar as, through the twelve years in this country, I have never tried to repress German. On the contrary, I have been teaching it in the belief that my

strength lay in my clinging to it as the only natural background left to me after my emigration. I have been like a figure in a marble relief cut off from the stone from which it sprang. My language was thin wire which kept me from being hurled into nothingness through centrifugal powers. Why then did I write in English?

At least three specific factors can be mentioned which helped to lessen these tensions:

1. The choice given of whether to write in English *or* the native tongue
2. Open and constant discussion of the situation
3. Translations by fellow countrymen and/or English members

There was a relation between the degree of patience felt by the English members and the attitude they took towards their own work. If the need for attention was strong, then the extra attention given to others to solve the language difficulty caused some anxiety. For example: 'Why do they come? I should feel happier if they left the group.'

This is the person already quoted as feeling that at first she wanted too much from the group to allow for other people's needs. She notes later that the presence of the Danes helped in a very awkward situation, rather as visitors can relieve tension in families.

Acceptance of Limitation

However, the acceptance of language difficulties within a group in these ways is part of a more general acknowledgment of limitation as positive gain. Several comments throw light on how this came about.

It appears that it is especially difficult to *recognize limitation at the very time when there is a renewed feeling of potentiality*. To do this one must be able to feel accepted as a person in one's own right. When this occurs, tolerance and self-defence can operate together. This discovery was made by an Infant School teacher and mother of a grown-up family. She writes:

For some months I have been awaiting a crystallization of thoughts and emotions and awakened unconscious from last year's

experience at Chichester. One's immediate reaction is: why has this awakening come so late in life? Would it have been better to let it lie dormant? The fierce response is: No. The positive gains are a sense of 'belonging', a power to break the stress that threatens to make one fail in this conviction of one's own worth and place in the scheme of things. It left one with a stronger tolerance towards people and a strengthened power to protect oneself from them by seemingly subtle moves — yet moves so simple that one cannot but wonder why it took this experience to show their possibility.

This member drew strength from an experience in which she could share weakness as well as strength. She spoke of the group:

Its power remains, has an abidingness, at times bursts out within one, like a sudden smile, comforts one with the consciousness: I am not alone in foolishness and weakness.

This acceptance of both limitation and potentiality was closely connected with the ability of the group leader to acknowledge failure and accept blame as well as to receive praise and make success evident. In this group I made a serious mistake which jeopardized the group relations for a time. One always sacrifices sensitivity when one is trying to save one's own face! All this came to the surface and I admitted my error. The incident had a strong effect on this member, and she referred in one place to the leader as 'human, not infallible', with obvious relief.

The deposing of the leader is linked with an ability to depose one's own shaky adult-hood, and go back. This is one aspect of what the psychologists call regression. This understanding was expressed by several members:

I feel as though I had not lost the remembrance of our group for a moment, and that, all the time, I have felt better for it, better in myself because more ready to accept that self, and stronger and younger for having been a pupil again.

Compare with this:

I have a curious sensation of feeling more grown-up. Not older — even perhaps younger. The idea that going back is a means to confidence and re-birth is, of course, a well known

one both in art and in psychological theory. However, the remark of Jesus — 'Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven' — has been surrounded with much sentimentality; whereas Jesus left no doubt in his life and teaching that this state could only come about through trial and suffering.

People accustomed to an authoritarian position, as most teachers are, find the experience of taking over a pupil role very exacting. Frequently, erudition and ideas are utilized to ward off a recognition of immaturity, though of course they are used too in an effort to gain confidence. A Danish member of the Coventry group wrote: 'I have tried to learn to come down to an original simpleness in feeling and thinking, to the simplicity of my world when I was a child.'

Growth of ideas

and growth of human sympathy

The awareness of personal growth was found to be a more important acquisition for teachers than the learning of techniques. 'It is not so much in method as such that my teaching has been changed, but the attitude to the job has been touched at its roots.' In members of a working group this conviction arises largely from a recognition of themselves in what they write and say in discussion. This was expressed in various ways, but usually as a gain in spontaneity and an ability to associate more freely in words and ideas; for instance:

I feel that I do know now how to write spontaneously in my own fashion, and how to continue to do so, with the confidence of this experience. I am disappointed that my writing is not more 'poetic' in the general sense of the word; but another part of me is satisfied that I am able to put down my thoughts in a manner that I know is true, and which I recognize immediately as mine.

And again:

On at least two occasions I had an experience of a spontaneous flow of ideas, and the feeling that a communication between my subconscious and my conscious had been effected. (This is very inadequately expressed, but I am sure you will understand me).

Compare a young scientist's statement:

Although the connection between the topics raised and the work under discussion was not immediately obvious, yet I was often aware of a strong but indefinable link between them.³

Later this last member uses the phrase 'an indefinable sense of getting things untangled.'

One person recognized quite clearly that the struggle for expression has its social significance:

I found the experience of wrestling with words (for I am not a verbalist) seemed to put the problems concerning being a human in relation to other human beings in their right proportions.

Several times the word 'resilience' was used. We might say that the greater the resilience in the mind of the teacher, the greater the response from the class; but the responsive class strongly affects the teacher's resilience; resilience that is to say, is a result both of communication within ideas in one's mind, and between minds. One writer spoke of only gaining satisfaction when thought fell into words, and she calls this the knife-edge moment on which inspiration balances, and she thinks it has something to do with the relation between form and meaning. Clearly here people are reaching the heart of profound questions, expressed at once in psychological and aesthetic terms. Sometimes these questions were posed quite simply in the writing and often humorously as in the case of an Australian member. She developed quite a style of her own in the short span of the conference and I wrote to ask her whether she had written at all before; she replied:

You ask whether I had written before. I've written oddments from time to time but haven't actually published much. An Australian publisher took 30 rhymes once for a childrens' book — this sort of thing:

A poppy pod's a Chinaman
In a big straw hat
I'd like to see a Chinaman
In a hat like that.

and others a little more ambitious and rather less spontaneous.

It all began with the local council chopping out trees in the street. On being asked why, they said they would replace them with shrubs — I began a campaign of ridicule in the local paper. This sort of thing:

Oh rub-a-dub-dub-a-dub-dub
We *would* like a shrub near the pub.
When we go on the spree
We'll dance merrily
Around a wee shrub near the pub.

We *would* like a shrub near the school
'Twould be so delightfully cool.
We'd sit in the gutter
For shade as we'd mutter
It's time the kids came out of school, etc.

That is what started me off!

But I really felt that our experience at the Conference brought us down to earth and in touch with realities. We broke through the veneer of our social life.

The term 'down to earth' reminds me that I wrote some verses on the coach coming back from Coventry — inspired by the homely sight of a marrow in a neat vegetable garden. Here it is —

Down to Earth

I want to grow a marrow!
From Coventry to Harrow
I watched the people working in their
gardens and their fields.
There were fields of rye and barley;
All were intimate entirely
With the friendly kind of growth that
nature yields.

Then why not grow a lily?
I know it must sound silly
But I'd rather grow a marrow if you
please.
It's so round and sound and earthy
That I find it not unworthy
To go down to that round marrow on my
knees.

³ Notice the curious similarity in the expression of these two passages. One was written by an experienced Norwegian teacher of English, the other by a science student in training for Technical College Teaching. His is the only remark taken from a group outside the N.E.F. and put in here to mark the personal basis of this kind of experience.

We are not given examples of the 'more ambitious efforts', but a marked change occurs from the style of the verses written for children, and that of *Down to Earth*. (The latter would be more acceptable to most children). There is a bolder use of the same device of repetition and strong simple rhythms. The difference can be likened to that between a baby beating on the tea-cups with a spoon to his delight and other people's annoyance, and the child who varies his rhythms to meet the glances of an audience and finds his own satisfaction in sharing pleasure.

Down to Earth is interesting, too, in view of the fact that one of her early contributions during the conference was entitled *Green Orchids* in which she said she preferred the orchid to the rose.

Its calm and cool air of aloofness

Has held me for years in its spell.

A need for aloofness has changed into a feeling for intimate homely things.

Conclusions

From this group work as a whole I have been led to the conclusion that there is an area of understanding still undeveloped in educational theory and practice. In the laudable attempts which teachers make to simplify their material and their behaviour they often underestimate both its complexity and the richness of their own responses. It is, I believe, only by grasping the true complexity of a situation that we can realize its significance in a direct and

simple way. We both over-simplify and render too difficult, in order to mask the complexity-in-simplicity of human nature and social life. We must look at what is there. Teachers are prone to use a strong sense of justice and a high intelligence, with which happily they mostly are endowed, in order to make children manageable in their hands, instead of first applying these qualities to their own conflicts in relation to their own gifts.

I am led to the conclusion that compassion demands every ounce of intellect and feeling that a person has. In educational work compassion must often take the form of just waiting for the right time for things — and this requires both intelligence and love.

This is Keat's 'negative capability'. Speaking of this quality as necessary for modern writers Lionel Trilling, in a chapter on 'The Meaning of a Literary Idea' in *The Liberal Imagination* (Secker and Warburg, p. 299) writes:

'This negative capability, this willingness to remain in uncertainties, mysteries and doubts, is not as one tendency of modern feeling would suppose, an abdication of intellectual activity. Quite to the contrary, it is precisely an aspect of their intelligence; of their seeing the full force and complexity of their subject matter.'

One of the main tasks of a group leader, as of a teacher, is to endure uncertainty until the fuller significance of a problem is brought to light. It helps greatly therefore if he is working in situations and with authorities where this is possible.

The Secret Places - Education and Creation

David Holbrook, Tutor at Bassingbourn Village College, Cambridgeshire

THE FEELING which chiefly overcomes me when I am teaching children to write is one of awe. It may not be very evident when I am dealing with the scramble of leaking pens and squeaking tables, or the writhing of a boy from a difficult home round the impossibility of beginning any kind of work at all. But it is there at the beginning of each session, and it returns when I look through the books after they have been gathered from the rambling lines of desks. Surprisingly, even in

this atmosphere one may touch the secret places of life.

These places are regions in which one is alarmingly helpless; as in love or in battle, one is at the mercy of one's whole sensibility. No course on psychology could ever provide one with the equipment necessary, no set of rules or theory. It seems in this light wrong, simply, that so much of education is in the hands of the psychologists, with their impulse to measure, and deduce rules for guidance. The

human heart is intractable, and the innocent heart utterly so. A pity too moreover that education itself abandons more and more the creative processes that train the imagination, and thus the heart, in favour of factual and technical training for mechanical modes of living. In spite of all the psychology and education lectures given to their teachers, our school-leavers often seem less and less civilized. I have quoted many times the senior mistress who said to me, 'There's so much fact to acquire nowadays there's no time for all this imaginative stuff.' She was pronouncing the doom of our civilization, which seems not yet to have learnt the lesson set out in Dickens' *Hard Times*.

When I read children's stories and poems I know that I could only understand much of what they are getting at after a lengthy 'training analysis'. Obviously, for the teachers we require in such numbers and in the circumstances of the normal professional life, such a training is impossible. How then can one improve one's imperfect understanding of the process in which we are engaged, — this process which seems to me at the centre of education — the imaginative ordering of the flux of human experience in words? Only, I think, by the experience of poetry and other literature oneself, and by experiencing the creative process.

Yet how many courses will you find for teachers in literature — or in creative writing or in free drama? How many, even in English? How many training colleges or departments of education 'find time' to do anything more than a little 'practical English' or, at most, work of the 'culture and environment' kind or 'social studies'? And, in my own experience, in adult classes or courses at institutes of education, teachers are not on the whole the most sensitive students of poetry. Yet there will be dozens of courses in psychology and 'education' to one in English — and hardly any in poetry itself. Method, precept, theories of practice, knowledge of facts about children — everything is provided for but those qualities of delicacy of response and awe which one daily requires in working with children. Some of the best work is done by those with intuitive powers in the art of teaching, and no literary training

at all: but there is no doubt they could be helped.

No sooner have the children sat down, heard a few poems read to them, discussed a little simple mechanics of verse construction, and taken up their pens, than the mysterious process of creation begins. I do not want to exude a fey mysticism about it; I am no Education-Through-Art fanatic. But I know how incredible it always seems to me when I write a poem and regard it later with the troubling sense of its having been written by someone 'other' than myself. And I know, too, how much I fear losing the power to write, since it is not within my control entirely, if at all. Creation in the arts is a mystery, like love, and of the organic being of the body. We are in areas of life to which the Faustian impulse to construct mechanical brains 'as good as the human brain' can never reach. And there is no rationality at all in the approach to the matter which the children make — why should there be? Life is not governed by order and reason.

All that we — the children and I — know is that this activity is valuable to us in our living. I know because I have read Blake's *Songs of Innocence and Experience*, and do not therefore expect creation or its products to be complete or entirely apprehensible. They know because of their rich culture of nursery rhymes and game rhymes; and, I was pleased to discover, half of them have stories read to them regularly by their parents.

So when they sit down, elements of the process are the same — pen, paper, sanctioned silence, and effort. But each intractable mind operates on experience differently:

There's a place that I know
A secret place
That no body knows of
But me that knows of it:
I go there when I'm lonely,
And when I'm sad
It makes me happy,
And glad that I'm alive.

(Girl 1A)

A red object lays on the ground ahead
 I think it's weasel, dead!
 It lays next to a patch of grass
 Flies skurry off as I pass.
 Ticks and fleas crawl over him
 His eyes are faded and dim,
 Red with blood is his throat
 Which spoil his red-brown coat.
 (Boy 1A)

It is only a long literary training, and a long sweat at creation, that enables me to see the value in such slight childish words, which deal really with matters, to their souls, of life and death. What does the young teacher feel, when his uncertainty is met with unsympathetic attitudes from 'authority'? Yet if he is doing such work, he is at the centre, the secret places of education, as a civilizing process.

There are many snares in these secret places. There is the snare, nowadays, of the implanted extra fear from a neurotic society. Children, God knows, have enough fears of their own to deal with. But television adds a few more, from the sick preoccupations of the adult world:

'Thank goodness you are here.' Mrs. Thimble said 'come inside and see the mess.'
 The Inspector gave a wolf whistle at the dead blonde. 'Pretty thing ain't she.'
 'Sh's more than pretty she gorgeous.'
 (Girl 1A)

This is part the innocent inexperience —, part the hideous hardness of the television crime-drama world. The ethos of 'Lady Don't Turn Over', once read furtively by the garage hand, is now distributed evenly over the population, including the children. A child regards death with wonder; here the secret place is defiled:

... she heard a voice and it said in a gostly way you have only 24 hours to live... the 24th hour had come 3 minutes past the 24 hour and a panel slid back and a hand come throug and reached her throat. The police jumped out and graped his arm there was a strugel...

That is, the elements of experience — violence, death, pain — with which the child

must deal are dissolved in *cliché*, the *cliché* of the hack whodunnit and horror play. The problem is how to deal with this extra snare, to reach the secret place itself.

Then, of course, there is the snare of the conditioned day-dream, the channelling of natural romance into hack creeks:

... I had a letter come, it was to say that I had won the first prize on Sunday, I was going to see Cliff Richard in person.

(Girl 2A)

Out of which perhaps the best way is the awakening to the fact that the day-dream is a day dream:

We danced most of the evening, and then he ordered the food. It was smashing and by Joe I was full up. Then he asked what I would like. I would very much like you to sing 'Fall in love with you'. He sang it and I was in heaven... Then he asked me to marry him, but as he said that Mum banged on my bed. 'Time to get up for school.' So I shall never know what happened. Well after all it was only a dream, pity isn't it.

(Another girl 2A)

Here the controlling reality, simple though the difference is, lies in the persistent presence of the little girl who likes her grub, and who uses the day-dream to ponder what 'going out with a boy' will be like; we have to seek always the wild innocent child under the exploited Cliff-devotee.

But what one seeks one's way towards is the real revelation — not of aspects of the psyche, such as a psychiatrist would pursue — but of the ordering process, grappling with the disturbances in the heart. And here a little psychology — anything short of that training analysis — is likely to hamper rather than help. Each child's work needs to be approached in the same spirit as we approach short stories by, say, Hemingway, Faulkner, T. F. Powys, and D. H. Lawrence, distinguishing one kind of success against another, or against failure in terms of not offering helpful succour in life.

Yet, of course, while one keeps the discussion, the marking, approbation, and disapproval of work at the 'literary' level, one needs to

know what kind of process is going on. Children, growing fast into adolescence and towards adult patterns, are younger than we often take them for, and yet, too, always stretching towards older and bolder things. In bold childish hand-writing a story may stretch from childish things:

Once upon a time there was a very house-proud doll, which live in toy-town with all the other dolls and teddy-bears...

(Girl 1A)

to the world of responsibility, where the creature seeks to put away childish things:

When the sweep arrived she told him to take off his shoes at this the sweep was very cross and told her to clean her own chimmily and get cental heating and walked away, so she had to do it her-slef it took a month to get tidy again...

(same girl's story).

And often there is an *alter ego*, sought after in some secret place, often through symbolic corridors and passages:

The tunnel frightened her as it looked like a ghost tunnel when she got to the end she found a young girl about her age she was half starved...

And there is often a failing self gradually reformed:

Sharon Richards wanted to become an artist she was very good at art...

'Sharon' 'Yes Grandfather'... you have got the worst report in the family do you know'... The next few weeks Sharon was busy she had made a discovery she had found something of another (?another's) failures. She had found a book of poetry... In a few years Sharon Richards was famous because of David's books and her drawings. After that Sharon went to art school and died at the age of 40 years. Cousin David was still alive but stopped writing after Sharon's death.

(Girl 1A).

Such wisdom from the mouths of babes and sucklings — such perspectives of life gladden one, with awe, for it is a glimpse one has of

the brave awareness of the natural human spirit, and animula. Suddenly, at the end of a rather conventional love story a boy will write: When they was on there way back a storm arose and the sea was wild and open up and swallowed Sam and Lotte. They were found hand in hand on the shore and the surf rolled over them.

(Boy 1A)

— 'öd' und leer das Meer', and he has re-created the Tristan and Isolde legend on his own.

And the glimpses we sometimes have of the subconscious pressure are glimpses of the undersurface volcanoes, inevitable in the natural life of all creatures; here the primeval and the domestic are remarkably combined:

We had been walking down the High Street when the Earthquake had shaken the whole town. We had glanced up at the great mountain, fire and smoke was billowing out from the top of the crater. The air became hot and stifling and the sky a glowing red mass. For seven terrifying days now the mountain had been threatening us, now its anger was beginning to descend on us... Then suddenly it came another fierce crash and a deep rumbling, peoples screams rent the air, children were crying for their mothers and fathers...

'Mummy' I called

'Yes dear'

'Are you and the twins alright I thought I saw Penny hit by a falling brick.'

'Yes, she was hit but not by a real brick it was one of Jimmy's building bricks'

(Girl 2A)

In Agadir the domestic was swallowed up in the disaster; here the child ponders what disaster of such magnitude might be. The pressure becomes too great, and she deliberately makes her fantasy bricks children's bricks. But the effort one reads, with respect, as one reads of the actual sufferings of children in the Moroccan earthquake.

The fantasy takes strange courses, those of the unformed chaos of moral awareness; but these are not Calibans — their main predilection is in the direction of moral order:

There is a town called Mean lived a family wich was selfish and bad they had ten in there family Mrs. Rotten and Mr. Rotten and eight boys Jim, Tim, Slim, Bim, Jeff, Cliff, Jeff, and Jaff. Who all were very selfish, till there came the giant grasshopper, well the grasshopper wasn't real it was three men in One big costume they were good men who had at one time saw how mean and selfish. First Jim had laid a trap fore the parson in the grave ground, he had taken the coffin out of the ground and covered the hole with thin sticks with he sprinkled over with dirt and then set flowers in it. When he had finished it looked like a flower bed, but all the time the three men in the grasshopper sute had been watching him and said in a loud voice 'Why have you made the trap' Jim was so serprised that he stumbled into the trap and broke his neck and died.

(Boy 1A)

This is a strange combination of elements of Bunyan, T. F. Powys, and of the kind of dream a patient relates to his analyst. But for me to inquire what it 'means' would really be impertinence; the creation is the movement by metaphor, into the strange disordered flux of experience, to gain hold on it. All I can do is to read it, and encourage the child to feel his own partial success, as I feel the partial success of each piece I write myself. And read it aloud, distribute it, until as artefact it may contribute back to the child's living powers. This activity is what distinguishes us, essentially, from the beasts; the use of language to apprehend our common experience.

The important movement is from the conditioned *clichè*, and the inarticulate, the mere prosaic:

One night while watching television we saw a ghost story . . .

to the fully fledged argument with Life:

'What are you going to do?' cried Edna.

'Don't ask me, I don't know!' replied Lilly.

'No need to talk like that then!'

'I wasn't talking you horrible.'

'You was!'

There was a long slience. Then Edna said

'Let's make up, or if we don't we may never get out of this wood.'

(Girl 2A)

To encourage such developments requires a training that teachers, if they are ever given it in their crammed courses, have little chance of refreshment in, except what they seek out themselves, as many do, of course. But the need is perhaps not even 'officially' understood.

The source of understanding of what the child is doing in its secret places is to be found in the great writing of our own time. Lawrence's story 'Second Best' does what the children's stories above are doing, only at the topmost level of civilized art:

'Here you are then!' she said.

'Did you catch it?' he replied, taking the velvet corpse into his fingers and examining it minutely. This was to hide his trepidation 'Did you think I couldn't?' she asked, her face very near his.

'Nay, I didn't know'.

She laughed in his face, a strange little laugh that caught her breath, all agitation, and tears, and recklessness of desire. He looked frightened and upset. She put her hand to his arm.

'Shall you go out wi' me?' he asked, in a difficult, troubled tone . . .

Recently in the lists of an educational establishment devoted to the training of teachers, I noticed that there was only one course in English. It was devoted to a discussion of how to get children to write like C. S. Lewis. But would the same institution welcome the suggestion, I wonder, that teachers might, instead of taking courses in experimental psychology or method, spend some weekends at courses studying *Women in Love*, or the novels of E. M. Forster, or the poetry of Edward Thomas, or Eliot, or Hardy — so they may themselves understand the creative process, and the nature of the modern sensibility, before leading their pupils into those secret places?

A shortened version of Mr. Holbrook's article appeared in *The Guardian* on November 12th. 1960. Copyright is strictly held by them. Ed.

Book Reviews

Children of Their Fathers. Growing up among the Ngoni of Nyasaland. Margaret Read. Methuen. London. 1959. 18/-.

This is a splendid book. Well-written and clear, it deals with intrinsically interesting material in a lively and stimulating way. Professor Margaret Read — British, and until recently Head of the Department of Education in Tropical Areas at the London Institute of Education, not to be confused with Margaret Mead of the United States — has given us a detailed, yet brief, description of the way in which the Ngoni, an African people who migrated about 100 years ago from what is now Natal to what is now Nyasaland, brought up their children in the days when their own indigenous values and attitudes still permeated their ways of living. It is a picture of a proud people facing two challenges to their culture: the first from the alien ethnic groups among whom they had settled, the second from European influences.

The first challenge was successfully met. The Ngoni despised the neighbours over whom they ruled, and constantly, and quite self-consciously, dinned into their children the ways in which they were to consider their own culture different and superior. It is a method used by many a dominant aristocracy, politically in control but numerically in the minority, anxious to maintain and perpetuate its position. It is this minority position which no doubt explains very largely the unusual explicitness of the Ngoni about their principles of education — for one of the features of traditional Ngoni society appears to have been that the adults, particularly the senior among them, took an abiding and detailed interest in the training of their 'new recruits', and the methods by which this could best be done in order to produce not only the requisite skills, but also, and more importantly, the ideal Ngoni character. These matters were constant topics of conversation, discussion and comparison; they were by no means left to chance. There was no 'running wild' or 'just growing' in Ngoniland; the children were always carefully educated.

Professor Read gives in five all-too-short chapters an account of the kind of training that was given to, and the kind of behaviour that was

expected from, Ngoni boys and girls from birth to the threshold of adulthood, which was crossed at marriage. Among many fascinating pieces of information, we learn that the Ngoni had a successful traditional method of rearing babies on the 'bottle', and that Ngoni boys from the time they gained their second teeth onwards led a kind of boarding school life (complete with a fagging system and cold baths) deliberately planned with the idea of removing them from the influence of women and knocking off the rough corners by constant companionship with their fellows ('the Ngoni... fathers... expected it to produce toughness, leadership, responsibility and respect for authority. On the whole it was successful.' p.94). Girls were carefully trained in the arts and skills of managing the very large traditional households, which might contain as many as sixty individuals, in directing numbers of servants, and in certain traditions of specifically Ngoni bead-embroidery and beauty treatment, as well as in correct Ngoni deportment, dancing, etcetera.

Traditional Ngoni society was organized in a system of patrilineal clans and patrilocal extended families (meaning that on marriage the girls moved out from their own fathers' to their husbands' fathers' households, whereas the boys stayed on with their own fathers) and was organized also for war. The training of a boy, with its dormitory life, was a training for the army and for leadership; the training of a girl was for marriage and the perpetuation of Ngoni family virtues in the household of her in-laws — whither she must not be allowed to go untrained lest she bring shame upon her own people. Thus each sex was educated for its appropriate status in a male dominated social structure (hence, of course, the title of the book), and for the continuation of the values which supported it.

So far I have given an anthropologist's view of the book. (And speaking as an anthropologist, I should take Professor Read to task for her list of 'definitions' on p. 174, which does not make it clear that she is defining the terms listed as they may be used in the context of Ngoni society in particular; wider connotations also exist, but a layman would have to be forgiven for not realizing this). But Professor Read herself had

primarily other readers in mind: teachers, parents and all interested in children and their up-bringing will find it a fascinating book. My own children's Nannie, L.C.C. trained and 22 years old, could not put it down when she read it and we have been arguing about the role of grandmothers in different types of family structure ever since. Even when Professor Read does not herself follow them up, her ideas are full of provocation for others: notably, perhaps, her remarks on adolescence and on the importance of a sociological and cultural, rather than a merely psychological, approach to the understanding of children and the place of education in society. After reading this account of indigenous education in an African setting it is almost impossible to believe that we still train African teachers in the principles of child psychology worked out mainly from the observation of middle class, European, small (i.e. nuclear) families; but we do!

Finally, what of the second challenge to Ngoni values — the infiltration of European cultural influences through school and mission, the now all-pervasive influence of new social and economic forms: money economy, wage labour far from home, Colonial administration, Federation with the Rhodesias and the new political alignments that have followed? Professor Read mentions some of these, but has deliberately written here mainly of the days before they became dominating factors in Ngoni life. Schools and the mission churches were in existence, and had been accepted at least in those places where those who ran them conformed to Ngoni ideals. We are promised a further book on these schools and their relation to the somewhat rigid and self-conscious Ngoni-controlled Ngoni society, I, for one, am looking forward to it.

Barbara E. Ward

Teaching History in Secondary Schools. E. M. Lewis, M. A.. Evans, 12/6d.

It is a pleasure to welcome and commend this book. Making use of her own rich experience in the field of history teaching, the author devotes the first half of her work to 'Aims, Selection, Method' (Chapters I–VI) and the second half to

'Suggested Topics, Reference Works' (Chapters VII–XII), finishing with a few pages of relevant bibliography. Of the latter nothing need be said except that it should be in the hands of as many teachers as possible, not as a substitute for thought but as a stimulating guide to it. The quality of the former is perhaps best indicated by the following reflections to which it has given rise.

Miss Lewis goes to the heart of the matter on the very first page:—

'The suggestion I wish to make is that the root of failure in history teaching is almost always found to lie in the teacher's selection of material.' (p. 1.)

She realizes too the kind of challenge which such a suggestion throws down:—

'It demands courage for a teacher to slash a scheme of work to the extent I am going to suggest, to reject quite half the topics he has hitherto considered so important that they must be 'done'. (It is a very useful exercise to ask oneself exactly what is meant by 'doing' in this connotation.) The courage will be mustered by the teacher who realizes that of the twenty subjects a year he has hitherto taken, not more than half a dozen and often fewer seem to have made any impression at all on an apathetic and sated class. Let him decide to omit a great part of what is listed in his syllabus, in order to give his class the

opportunity of dwelling with him on just a few carefully chosen aspects of the period or topic set for the year, so closely that the past is illuminated, its flesh and blood characters become important to boys and girls who have heard the words they spoke, have looked at the pictures they painted, have argued about the motives which impelled them, have in imagination participated in the events which interested them.' (p. 5.)

In Chapter II it is rightly emphasized that the criterion of selection must be a compound of intrinsically important historical material and pedagogically appropriate matter:—

'In this rather protracted discussion of what is both important and suitable for children, what then do we reject? My axe would fall on all which does not appeal to their (the children's) recognized interests, or to their imagination, or draw on their emotional experience, but as I mentioned earlier, there is a tendency to put much narrower limits than is necessary to the scope of these.' (p. 11.)

On Page 17 the author becomes somewhat tantalizing when she declares that the teacher should be guided, in the precise selection of his material within any given context, by its symbolic value. I believe she is correct in making this claim, which as she herself acknowledges,

demands of the teacher a definite and consciously held viewpoint from which to teach; yet it is surely fair to press the question — symbolic of what? Of Providence at work in human affairs? Of the working out of the materialist dialectic? Of the evolution of man from 'unconscious to conscious anonymity'? Readers must not expect to find an answer to that question in Miss Lewis's writing, however ready it may be in her mind: this is both the strength and the weakness of her book.

James L. Henderson

The Secondary Technical School—
Reese Edwards, *University of London Press*, 15s. 0d.

Mr. Reese Edwards has given us reliable information about the education of one-tenth of the nation's school children, based on visits to over 200 secondary technical schools. The book is interestingly and carefully written. It contains a great number of valuable facts, including appendices which list all the 267 secondary technical schools in England and Wales in January 1960, giving the age of entry and sex of pupils, details of time-tables, statistics of examinations, numbers on roll, and so on. There are frequent quotations from opinions of head teachers, of psychologists, industrialists, and Ministry Reports, often of a most enlightening kind. And yet it

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left me with the feeling that this was a different educational world from the one in which I work — although I teach in a secondary technical school. It took me a little time to analyse why.

'Head teachers stated that their main problem was to persuade the members of their governing bodies, their administrative officers and the members of the Education Committee that it was reasonable to provide instruction in this subject...' (Latin, page 109.)

'W. P. Alexander has suggested those pupils should go to...; those pupils should go to...; those pupils should be directed... The remaining pupils within this group should *then* be allocated in accordance with parental wishes,' (my italics).

The above two quotations remind those of us who work for an enlightened education authority of the vast area of the country where parental wishes in choosing between grammar school or technical school (and no doubt in other choices too) are placed last; and where a carefully reasoned case from the teacher on the spot on a purely educational matter within the school does not win immediate and interested acquiescence and assistance from the powers-that-be. Clearly any incorporation of Hertfordshire schools into a greater London Education Authority, if it happens, will cause a revolution in the thinking of the administrators, because the schools will never let go the freedom they

have learned to prize so greatly!

The sympathies of the author are clear. 'The final decision as to whether the grammar school course or the technical school course is to be taken should be made by the parents.' (P. 70). 'The distinguishing marks of a good secondary technical school appear to be as follows (p. 171)

- (a) whether the school has gained a state scholarship,
- (b) whether the school offers Latin in the Sixth Form for those pupils who require it...
- (f) whether the school has its own governing body...
- (h) whether the school buildings reach the standard prescribed in the Ministry of Education Standards 1959.'

The evolution of the Secondary Technical School into the Technical High School is the result of devoted teachers in the past who triumphed over the parsimony of administrators and showed that an education by hand as well as brain was more effective for a great many pupils than a purely verbal one. The missionary enthusiasm which has resulted in some of the most hide-bound grammar schools' at last admitting a workshop can be detected also in this book, even though it is a soberly stated, carefully documented summary of present day conditions, written by the servant of a public authority.

Kenneth Hutton

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The United Nations Educational, Scientific and Cultural Organization has just published a handsome 16-page specialized catalogue of its publications in the sphere of Education. We should like to draw the attention of our readers to Unesco publications for two reasons. Firstly, most of these publications are of a technical character; they are intended for the professional reader. The reference books, manuals and text books are of immediate interest to every teacher and educator. They may be considered as 'tools for the job'.

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THE NEW ERA

IN HOME AND SCHOOL

Where does the New Education Stand? I. *

ROGER GAL

*Counsellor to the French Ministry of National Education and Head of its Department for Education Research :
Secretary of the New Education Fellowship, French Section*

THE NEW EDUCATION is under criticism at the present time. It has been caricatured by many people, not only by its declared enemies but also by certain of its upholders or by people who claim that they are such. Too many doubts have been expressed about its future, about the difficulties it is meeting, the demands that it makes, for it not to be worth the trouble of cross-examining ourselves on what exactly it means to-day and on its destiny.

The French Section of the New Education Fellowship is enjoining upon all members and all conscientious teachers a clear and objective self-examination . . .

The new education is at least 50 years old, and its past is very rich in experiment. The world has changed a great deal around it. New sciences, psychology, social pedagogy, experimental pedagogy have, since its birth, brought many new facts before teachers, though official school programmes have paid very little attention to them. But the new education by its very nature must adapt itself to the evolution of society and of science, with the new needs and new aspirations that both present. She should be able to do this without that habitual delay which scholastic institutions know only too well because they are geared towards the past, because they transmit their knowledge purely by initiation, and because they ignore experimentation, the constant striving towards that betterment which is essential to all education and which finds so little room at the training college and still less

at the university, where pedagogy is largely ignored, if it is not actually despised.

And it is not less true that, if the new education is far from ever having been put fully into practice, it has nevertheless known certain successes, not so much in the form of complete systems, as in the form of a general and latent spread of its ideas. Apart from the methods of Freinet's *Ecole Moderne* in France, it is rare to find schools that are truly based on Decroly's or Montessori's work, or which are fully using Cousinet's group work. But school co-operatives and their spirit, communities of children, team work, environmental studies, activity methods, these are widely used. Washburne believed himself to have recognized in certain passages of our *Official Instructions* of 1923, the very doctrine of the new education; and the great new movement in education which followed the Liberation, the Langevin Plan, the *Classes Nouvelles* in the Secondary Schools, more or less established the new methods officially in France.

Success of this kind is not without its dangers. Must we regret the spread of our ideas under the pretext of defending the purity of our doctrine? Must we condemn the wish of the better teachers to see these methods (which were conceived in private schools for a privileged section of our youth) applied to the mass of our children under ordinary working conditions? I do not think so.

But there is more to say: the ideas of the new education have filtered into a wider and wider public, many of whom welcomed a negative criticism of the old education without having any real acquaintanceship with the new practices which we proposed. Perhaps without

* Gratefully translated from *Pour l'Ere Nouvelle*, No. 19, Summer, 1960. Obtainable from 29, rue d'Ulm, Paris. Annual subscription abroad: 6.7.frs. Ed.

even having heard them discussed, people have adopted a new attitude towards childhood and youth. We have allowed the old restrictive authority to be frittered away without putting any clear alternative before the general public.

But those who hold the new education responsible for the abdication of the family in the disciplining of the child, for that idolatry of the child which has led to their talking of 'King Baby' in America, for the clash between the generations, are guilty of gross error or of slander. For to do this is to attribute to education phenomena in which many other factors have played their part: economic and technical evolution, employment of mothers outside their homes, the fact that children are, at a much earlier age and much more closely, engaged in the affairs of adults, and much more critical of what they see about them; and finally the wars which have ruined the childhood of two successive generations.

Furthermore, when they point out to us, as the Press often does, the insufficiencies of the American system, with the excessive freedom of choice offered to the secondary school child in the United States, under the impression that this is the result of 'Progressive Education' and the system that we are extolling, this is merely a mis-use of words and an unwarranted generalization.

Multiple Sects and Internal Quarrels

But we in our turn must be just, and must not conceal the faults for which we *are* responsible. It is certainly true that for the outsider, for the non-initiated, the plethora of systems which boast themselves to be the new education, the way in which they criticize each other, their internal quarrels, give the impression not so much of a rich field of current researches as of a clutter of closed sects, each of which pretends to have discovered the whole truth. Above all, I think we must admit that, quite contrary to the true spirit of the new education, we do find an appearance of dangerous dogmatism, and it sometimes happens that one hears a teacher who is inspired for example by Cousinet say that if any part of his method is interfered with, if one interrupts a single hour

of group work, all is lost!

I am not accusing the initiated, the pioneers: whether or not they were entirely right in what they found, they were in general *not* mistaken. But it seems to me that we must recognize that the criticism of the old and the affirmations of the new which they struck out in the heat of their protest or in their positive reforms, the lyricism of their first declarations, have lent themselves to certain confusions. They left certain things uncertain, and some of the things they said were apparently contradictory. Thus to the systems founded on adapting teaching to the individuality of each child (the famous 'school made to measure' of Dottrens or the Dalton plan) we have seen opposed (in appearance at least) the concern that education should be a means of furthering the growth of the child as a social being: no more egotism with each child working for himself against the rest as happens in the traditional schools, but mutual help, work done in common for a common aim, because the school must further that social solidarity of which we dream.

And we have seen school regimes entirely based on the image of our false democracies, with parliament, child responsibility, pupil juries to judge and punish, etc. etc. . . . I am not saying that there is nothing in such procedures that can be useful to the school population, but there is a long gap between making self-government of this kind our point of departure, and the psychologists' finding that we must treat the child as a creature developing at his own pace, and not as a mature man! Misunderstandings have arisen from all this, and some caricatures. What is astonishing in that? For what is easier, when one has seen the danger of a discipline based on fear, of servile obedience or restrictive authority, than to renounce all authority, applying to the lives of children the *laissez faire* so dear to certain economists, and thus turning them over to anarchy? But the verbal affirmations of a Tolstoy or the practices of the Hamburg Schools show us how quickly a child-community pulls itself together and discovers that self-government is the art of disciplining and directing oneself, a very different thing from anarchy.

Finally, the new education may often seem

to have dreamed of marvellous and exceptional conditions: a small group of pupils living in the country, abundant material, methods that demand quite exceptional qualities in the teachers, particularly gifted teachers. In the face of our over-crowded schools, built and administered like barracks, these have appeared to be privileged schools, and our sense of justice, our longing that all children should benefit from these methods, and our concern about the local authority or state schools have sometimes been irritated by these dreams.

All these feelings of confusion and irritation are so many obstacles to a sane view of how things are, and to that indispensable objectivity and lucidity, — indispensable if one is to discover where one stands, and the direction in which progress lies.

Activity Methods

Let us begin with activity methods, the aspect of the new education which is least opposed, most generally approved and adopted. It was certainly born of the new education. We need only recall Dewey and his formula 'learning by doing', Kerchensteiner and his 'school of work' Ferrière, Binet, etc. We shall discover the presence amongst all innovators of elements contributed by Decroly and Montessori, Freinet or Cousinet. But what are we actually to do with these elements? Here the difficulties begin, for one can do a variety of things.

I read in a now extinct journal a good example of activity methods. The problem was to teach children in the middle school that difficult and abstract notion of subject, transitive verb and object. What is simpler, says the author, than to bring two pupils to the blackboard and play out actively the notions required? John hits Paul, Paul hits John. The children come alive, feel and act out, if one can say so, the abstract notions; the grammatical connection is marked by their words and their bearing.

Something of the same sort can be done in constructing a square and turning it into an irregular quadrilateral, or in making with their own hands a relief map of their own village and its surroundings, or by using the printing

press at school. Hence arises the idea that activity methods consist only in reducing all abstract notions to a concrete object made by hand!

Nothing is more effective *at a certain age* than to accompany every abstract notion by its concrete application. This enables the children to elaborate and understand, and it often demands a far greater precision than does a mere verbal recapitulation of what we wish them to master.

But is this to say that every intellectual activity can take this form and that it has an absolute value at every age? The search to translate adequately into Latin or some modern language, to solve a problem, to think about and plan an essay, — are these activities? We are obliged to say *yes*, and we know very well the difference between a dull groping for the meaning of word or phrase where only the fingers are active in turning the pages of a dictionary in the hopes of finding it already translated there, and the active, thoughtful, critical questioning, leading to the formation of hypotheses which must then be tested.

So it is not without surprise that we see the activity method turned into a purely external agitation which may even be meaningless. Certain of the great pioneers have themselves given rise to confusion. Even Ferrière, who knew his subject so profoundly, quoted a German teacher, Gansberg, in contrasting 'the activity school to the sitting down school'. And even Binet, whom we would do well to consult more often, puts together irreproachable concepts with others more doubtful when he writes: 'Above all, the pupil must be active. Teaching is bad if it leaves the pupil immobile and inert... Teaching must be a stimulus, obliging the pupil to act, and evoking in him a reasonable activity; for he cannot be said to know a thing until it has passed not only through his senses and his brain, but also through his muscles. He knows only that which he has done.'

Where does the mistake lie here? First in an improper generalization. Certain activities at a certain age cannot be mastered without the use of the senses, the exercise of a child's own mobility. But this true notion cannot be

transposed wholesale to all ages, and to all subjects.

Secondly, one must never confuse a means or technique with the spirit and real aim of a new method. Actually, the printing press can be used at school to carry out the most authoritarian and compulsory kind of education.

If we are to do what we must do, we must seek for the true principle of activity methods much higher up in the scale of educational values. The true condition of any real education is to make the child a partisan of his own education, instead of filling his spirit with our notions or training him to perform mechanical acts by means of a simple repetition of what the teacher says or does. The inductive activity method is essentially opposed to the dogmatic *ex cathedra* method, in which the pupil receives knowledge, ideas, judgments ready-made from the mouth of his teacher or from a text book. It places the child before problems so that he may try out solutions and elaborate his own knowledge or ideas. It does not imply an abdication on the part of the teacher as is sometimes said, but it inserts the teacher's activity into the educative act in quite another manner.

Pedagogy and Interest

Another great principle of the new education which has given rise to most fertile results and also to ruinous caricatures is that of interest.

Traditional education does not ignore interest as a factor in education, but it generally gives it a different place, and often forgets it in day-to-day practice. Either the interest comes from the master in his way of presenting what he makes the pupil study (that is what we call the living school, often very different from the activity school), or he appeals to an interest exterior to the learning activity itself, marks, place in class, praise, blame, the honours board, the distribution of prizes. The pessimistic teacher makes use of his children's only too natural feelings of ambition, pride, satisfaction in out-doing others, in succeeding in examinations, etc.... For we musn't forget examinations, that prime mover of the system instituted by specialist teachers, practically all of whom

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declare that if their subject didn't figure in the examination programme, their pupils would no longer learn it. Thus one learns Latin no longer for its own sake but in order to matriculate, and once the exam is over one no longer dreams of doing any Latin. We too, insist on the value of hard work, but the Jansenists' philosophy of education declares: we are not here to enjoy ourselves; there is much in education that is unrewarding, boring in itself, which must be learnt by heart and repeated mechanically until we have mastered it. One must begin painfully by playing scales, learning tables, doing exercises in style, even copying. The interest of real music, of literature, of science, will come afterwards, it must be earned, it must be deserved. For the child is too young to understand the full purpose of what the adult asks of him; the adult knows and understands the purpose of each exercise. That is why he decides, chooses and imposes what the child must do, learn and know. The child will see its usefulness later on. And thus the educational activity is for the pupil unmotivated, unchosen, unwilling. It is undergone, more or less accepted. But is it thus that one develops and cultivates oneself? 'We must first of all know how to be bored' says Alain.

When the new education regards the age-old practices described above, it declares that they denote lack of teaching skill, a philosophy of slaves; unskilful because it asks of a child an activity which cannot absorb the whole of him, which remains external to him. It ignores the power of feeling which is in man, which animates, upholds and increases ten-fold his capacity to work. 'An activity which is not accepted by him who accomplishes it, which is carried out contrary to his own feelings, has meagre consequences as regards education, and is not an agent of the growth of personality.' (Claparède)

From this principle all the admirable discoveries of the new education have ensued: the use of play under its diverse forms in the education of small children; Montessorian material put at the child's disposal, and the expectation of those 'sensitive periods' in which it will further the awakening of his spirit and of his muscular control; Decroly's 'centres of interest' which

substitute for the curricula devised by adults a curriculum adapted to the great needs of children and of humanity. His global method is not a simple means of learning to read, but the linking of this learning to the child's whole experience, enabling him to express this, whether in free composition or in that authentic art form, child painting etc. etc.

But how easily one can caricature even the most solid discovery! Let us consider for example the use of play activity. The truth that lies behind it is undeniable. It has been discovered by the great inspirers of the French Nursery School that play for a child is not only amusement, pleasure, joy; it is also the means of developing his body, his senses, his motor control, all of which condition the whole mental development of young children: it occasions exercise, observation, the beginnings of understanding and obedience to certain rules, quite apart from giving that social initiation which comes through playing with other children. It interests the whole child, his heart and his intelligence. It helps him to concentrate on a single aim. It stretches his powers to the maximum. 'Play builds the child. Play is growth.' (Lee). In this despised and useless activity, the new education discovered the child's real means of learning.

But does this mean that all school work, up to the highest forms, should become a game or take on the aspects of play? There is a mistake here, first of all a psychological one, which consists in carrying forward something that is true at an early stage into all further stages of evolution. Certainly play still holds a place in adult life, and after all, art itself can be considered as a kind of play. But nothing we can do will fully turn work into play. Work, serious activity for an end which may be completely other than the activity itself, is a way of living to which the child must gradually be led. The mistake or illusion of an education that is purely diverting, of Latin through joy or mathematics through fun, arises from our wish to generalize a truth that is only partial. And perhaps the principal source of the caricature of the new education derives exactly from applying to older primary school children and finally to the upper stages of secondary

education the methods which were so successful in the nursery school. Freinet has sometimes reproached us that we do not use the printing press in the Classes Nouvelles of the secondary school. He does not perhaps recognize the special conditions which obtain there (the number of specialist teachers, the small amount of time that can be devoted to any one subject, the difficulty of co-ordinating the curriculum, the stage at which a child begins to appreciate the riches of writings that are not his own or those of his comrades etc.)

But perhaps a more serious caricature of the new education has been to imagine that it consists in doing exactly the opposite of what was formerly done in schools. We find examples of this even among the pioneers. It was Tolstoy who wrote: 'Entire freedom in learning, that is to say freedom for the pupil to study when he wishes what he wishes, is the essential condition of all fruitful teaching.' Is he implying the abolition of any curriculum, absolute confidence in the pupil's spontaneous approach to learning, non-intervention and abdication on the part of the adult?

By putting the new education into practice, we have been preserved from such excesses, and often the presence of an adult according to the ideal of the new education has been more irresistible, more profoundly effective, than if it had been imposed arbitrarily. But one must admit that the confidence and spontaneity of an individual teacher or child who is reaching towards knowledge has sometimes engendered anarchy or a certain waste of time.

Now the psychologists have shown us that spontaneity is a complex phenomenon, and nothing is born of nothing. A sparking off or origin is necessary to everything that happens. And educational research shows us that up to a certain point, or under certain conditions, the children's interest can be properly aroused or provoked. Everything lies in the way in which this is done. To order children to be interested in this or that is often to condemn oneself to failure by arousing their opposition to our interest. But to organize a rich environment, to walk around an object, as it were, in order to draw attention to it, to introduce an object, an animal, a picture, a book to the classroom, to

make sure it lies there in some isolation and intrigues and attracts the children; this is often enough to arouse attention and set going other investigations. It is undeniably possible to provoke interest up to a certain point.

Actually this is what our pioneers saw very clearly if one takes the trouble to read them carefully. Claparède for example wrote most explicitly: 'Real teaching consists in getting a child to exercise an activity *only* insofar as he himself feels a natural need to do so, *or after having cunningly withheld the satisfaction of this need, if it is not an instinctive one.*'

Dr. Montessori herself so much respected the liberty of the child that she forbade anyone to impose her apparatus on him and recommended us to wait for the child's inner desire to use it; yet if one reads her carefully, one sees that even she defines this incitement which is the whole art of education on the scientific side: 'The touchstone of scientific pedagogy ought to be the freedom of our pupils; this is absolutely necessary if individual powers are to be enabled to develop', she writes in the *Casa dei Bambini*. 'To stimulate liveliness whilst at the same time leaving it free, that is the task of education. A great art is needed in choosing one's moment, in setting bounds to one's own intervention, and in not forcing out of its own road the soul which has been born into life and which will live by its inner momentum.'

Let us go a little further and attempt some brief remarks upon the head-on collision that often occurs between those who wish to work from interest and the partisans of effort. First of all, let us notice that if the means are different, the aim is identical. It is to produce a fuller and truer effort and both Ferrière and Kerchensteiner say that, in order to do so, we must evoke interest. For interest resides neither in the thing to be studied nor in the individual, but in the link that can be established between the two; it is this that produces activity.

Secondly as Kerchensteiner has said, interest is not mere allurements; the only valid interest is active, that is to say is productive of real activity.

Thirdly, the real aim is to link a pupil's subjective interest to the objective interests of mankind, as Decroly's 'centres of interests' aim

to do, and I think there is no need to compare such centres of interest' with those that appear in certain little weekly feature-magazines for teachers, which are artificial and boneless.

This is what made Dewey consider interest to be not the aim of the method but a *guide* and starting-off point, a support. But here again we find some of those who use his methods blindly confusing a technique with the ends of education.

Shall I be accused of quoting to my own advantage? I will cite Dewey's opinion that 'the facts and truths which enter into the child's own experience and those which are included in his curricula are only the first and last terms in one single series.' And I say that the whole art of teaching lies in how we fill the gap between these terms; but we must start from the child and his interests and must also exploit them, develop them, study them, in order to arrive at last at interests which are both organized and socialized. Holding in mind the child's own evolution, we must allow no more

conflict between interest and effort. When Alain, who has often been misunderstood and exploited by the traditionalists, reminds us that effort is what the child loves, that the child wants to grow, to surpass himself, to do what he didn't know how to do until then, that he loves to assert himself, he is basing his argument on both psychological and pedagogical truth. At the same time, he perfectly defines the condition which the new education knows to be essential if effort is to be truly educative: 'The whole art is to graduate difficulties and regulate effort; for the great business is to give the child a high idea of his own personality and to sustain this idea by victories.' He also defines the true confidence which the child should be given; this is *not* confidence in his childishness. One doesn't abandon him to his own weaknesses. To pretend that this is our aim is to make yet another caricature of our theory and of our practice.

(To be concluded)

Note on my Education

Patrick Duncan

I AM NOT AN EDUCATIONIST, and these remarks must be taken as what they are — the thoughts of an ordinary member of the public about what education should and could be.

I was at school in S.A., in England and in Switzerland. The biggest thing wrong when I was at school was that the process of schooling was principally concerned with pouring knowledge into the children, as if into empty jugs. In my view the knowledge which is useful to a man is that knowledge which he organizes round himself, in his own mind and his own filing system. Education should, as I see it, be concerned with helping children to be more able, as adults, to achieve such aims as they may wish to adopt, and more able, as part of this aim, to acquire and to organize useful knowledge.

Now for the acquiring of useful knowledge one must be taught to read, write, and type. Shorthand is also most useful. Then one must

be taught to have the desire and ability to plunge into the great libraries of the world, and to tabulate and sort and file such knowledge as one quarries there. One must be taught to read fast, yet not superficially. One must be taught to have a good memory,— the pelmanism idea.

Then one must be taught to use one's knowledge in such a way as to help to build one brick on to the common human edifice, rather than to pull one brick down from the edifice.

Then education should orientate the child, give him his bearings in space and time. Placing him in history can also be used as an introduction to many sciences: the historical beginnings of astronomy and geometry naturally lead to a consideration of the history of those sciences and to a study of them. Far more time should be given to the sciences, from the earliest years.

Then education should ground the child in society. He should be taught manners, morals,

and the law, enough to help him not to make a fool of himself when he is big, and enough to make him more pleasant for his fellow-men to deal with in small and big things.

Then he should be taught cleanliness. With the growth of world populations there is ever less room for each of us. Let each of us be taught so to use the earth we move on as not to make it an offence to others.

Then he should be taught to revere other forms of life. So much of our contact with animals and birds has been murderous: now that their numbers are decreasing so rapidly, let us seek urgently to create a love for what is left and a resolve to save it all, to keep and restore as much of the primeval soils, forest and bush, and as much of the unspoilt seas, as we can.

He should be taught to beware of advertising, for he is born to-day into a world which is not ashamed of prostituting him for the sake of money. His deepest urges are the subject of commercialized exploitation. Let him be told this; let him be shown our age in the light of the wisdom of the ages. Without preaching revolution, let us preach an honourable wrath with the failings of our day.

That is the sort of direction I should like to see education moving in. Where to find the time? Give up the classics, except for a minority that wish to plunge their roots right back into the ages that begat our epoch (and may there

always be such a minority!) Give up a ridiculous over-emphasis on mathematics and algebra: the average man is doing well if he can add up the cash-book, and soon consigns to his unconscious all the sines and x 's and y 's that were drummed into his unwilling head at school.

Give up languages, except in the case of those children that wish to specialize, and make them learn in the countries concerned. In six weeks they will learn more than the average child learnt in ten years when I was at school. Give up a lot of time spent on compulsory sport: dethrone sport from the ridiculous pinnacle or cult that it now is, but what is left turn from a spectator-cult into a performer-cult. Encourage, as the Russians do, many more people to practise for the Olympics. Give up compulsory chapel. I should be much nearer the church to-day if I had not been driven to school chapel by agnostic masters twice each Sunday.

And let it all be done by masters who enjoy life and get the thrill which one ought to feel at merely being alive in this wonderful age.

A tall order? Maybe, but one which I think it is worth trying to fill.

This note was written during one of Mr. Duncan's spells in prison, — this time for refusing to disclose sources of information which he had published as Editor of *Contact*. Beatrice Ensor forwarded this to us, remarking that 'we should publish it as a challenge to others to review their own education and its value to them, though we don't entirely agree with *all* that is said!' Ed.

A Group Experience at a Conference

Paul de Berker, Principal Psychologist, Prison Commission

THIS IS A REPORT of what happened within a group of which I was leader at a residential conference on *the Role of the Training College in the Development of Personality*, run by the National Association of Mental Health in September 1959. The programme was the outcome of several meetings of people experienced in training college work, and I was included because of my experience in counselling methods. The underlying theme was to be 'growth to maturity' so, besides arranging lectures, the committee planned that members should have an opportunity of ex-

periencing, through group discussion, some of those interactions and feelings that readily arise amongst students and staff. It was hoped that a first-hand encounter with such feelings would help members in their task of educating their students towards maturity. The emphasis was to be on experience. But the preliminary meetings did show that there was some uncertainty about the form the conference should take, and little reference was made to what those coming might want. It was therefore understandable that, when the conference opened, the convening committee, which in-

cluded the group leaders, felt some apprehension about how their offerings would be received!

There were five groups meeting at the conference, and the report which follows has been compiled some months afterwards from written recollections of four of the six members of the group of which I was leader. After I had written it I sent it back to those who had contributed for further comment, and alteration where necessary. So this document, like the rest of what happened in the group, is a group effort.

At the outset of the conference I was apprehensive at being asked to be a group leader to six senior members of teacher training colleges; I knew very little of their work and felt that, if they were to get any benefit from my efforts, it would have to be derived indirectly from whatever I had to offer. My apprehensions were not relieved by the content of the first two lectures which we received before the group met for its first discussion. Little or nothing in them seemed to relate to any experience that I might have had. I had prepared one or two set pieces to feed into the group should the spontaneous content fail, but despite this I felt extremely uneasy. However, I comforted myself by telling myself that all was grist to the mill, and that eventually, as in other situations, something would come out of the group life as it developed, although it might not be in the form that we expected.

Our first group meeting was spent in the usual way of exploring each other's personalities and ideas. One of the first important factors that emerged was that four of the members had had a personal analysis. Whatever other effects this might have, it certainly encouraged the rapid dispersal of the usual barriers to a personal and somewhat introspective approach. The group responded eagerly to questions about what we were after and how the conference was affecting us.

It also quickly became apparent that the majority were experienced conference-goers. This being so, the intellectual stimulus offered by the opening lectures was not very great. It seemed that all had heard versions of them before; indeed in some cases they had

heard the same speakers elsewhere. There was considerable discontent at this, and it gradually focused on the way in which the conference was conducted. It was felt that the wishes of those in the field had not been consulted and that the banner under which the conference was convened, namely that of offering new insight and experiences, was a false one. Some expressions of this feeling were as follows:

'The first lecture was a great disappointment; just not good enough; the kind of thing we hand out to our poor first year students! Everyone grumbling to their friends but not saying anything to *them*, (i.e. the organizing committee) - - -'

'When we came to the showing of a film which I had seen and discussed on a Social Psychology Course in Birmingham in 1950, I really began to feel dissatisfied with the shape of the conference! - - -'

'We then began to discuss various problems that different members put forward. It seemed a very good level of discussion, very interesting at the time, but I remember nothing of it now. It made no real impact, evidently, though I remember my interest. I felt: Is this going to be Leicester and Keele all over again? Talking about relationships and developments instead of living them? - - -'

Amongst the subjects arising from general discussion was the problem of persuading students to participate effectively in the life of a college and weaning them away from the position of the obedient pupil who faithfully conforms to the teacher's wishes. It seemed to me that the group had now cast itself in the role of the discontented pupil but lacked the ability to do anything about it. The group accepted this interpretation. One of the members thereupon remarked that, at an American conference she had attended, after the proceedings had got under way, a committee was elected from those attending which joined the existing organizing committee and recast the programme for the remaining days of the conference.

The question then arose, could the group do something like this? After discussion it gradually became clear that we might. But how were we

to set about it? First of all, we wondered if the rest of the conference shared our feelings about the quality of the proceedings and had any wish to change them. There was something rather shameful, we felt, in being the discontented pupils and perhaps we were perverse and alone in this. The group had gathered from private conversations with members of other groups that similar discontents were widespread, but we were not too sure.

This unwillingness to appear as the only malcontents, together with the suspicion that we were *not*, was in fact our first barrier. We had either to come to terms with it, or abandon our efforts at this point. Supposing however other groups did feel as we did: what then? How about the organizers of the conference? It was hard on them to have a bunch of malcontents on their hands. Could we do something positive and constructive about it all? At this point it became clear that we must enlist their co-operation. The following extracts illustrate members' feelings at this time.

'The first moment in which I became actively

interested and identified with the life of the group was when someone said "I don't think we can do anything about it" (meaning the structure of the conference itself) and you said "Can't we?" or "Why not?" This gave an immediate opening and I seized happily on what seemed to me a chance to make the conference really interesting. I warmed to your willingness even to consider that some action might be taken by us as a group. - - -'

'It was a N.A.H.M. conference so surely *they* would understand — be pleased — be grateful — accept — if we explained how we felt and tried to get the conference right, instead of having people grumble and go away saying what an authoritarian set-up it had been, with what poor lectures, films, etc. — and surely we were mature enough for that... but were we? However I felt that what swung the group to agreement was the unexpressed attitude of the group leader — permissiveness — which we *felt*, I thought, though he said very little. But I am sure that without this attitude we would have done nothing at all.'—

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Now came some intensive group work in which ways and means, together with the attendant anxieties and difficulties, were discussed. It crystallized out that we would approach the organizing committee and ask them to convene a special meeting of the conference, at which our group would express its views and suggest that the conference set up a committee from its members to join the organizing committee, review what was left of the programme and make what alterations it felt fit.

Having reached this decision, the group now had to delegate to its members various active roles. Fortunately there were two existing channels of communication between the group and the committee. The first was *via* the group leader who was *ex officio* a member of the committee, and the second was *via* the group member who had at an earlier stage been elected group reporter. She, together with other group reporters, was to meet the Committee halfway through the conference.

It was felt that the group leader should remain in the back-ground apart from performing the essential function of softening up the organizing committee and preparing it to receive the group's suggestions. There were thus two major roles for group members to play: the first that of the group reporter who would meet the committee and communicate the group's feelings to them; the second, that of the member who would address the main conference, explain the group plans and help to formulate whatever transpired from the discussion that took place there.

Group members expressed major anxieties about assuming these roles; the group referred frequently to just how difficult students must find it to do similar things. Eventually the original group reporter, assisted by two others, consented to formulate the group's views for the organizing committee. A further member, to be supported where necessary by others of the group, was to confront the conference. So with some excitement, exhilaration and anxiety, events now began to move forward.

The organizing committee met the group's request with some anxiety of its own. Some of the group leaders who comprised it felt that

their groups were satisfied and did not want change... What sort of change could take place, anyhow? Others, however, supported the group and eventually a general meeting of the conference was convened.

Here, with some trepidation, the appointed member arose to address the conference. At first, her statement was not understood. Considerable debate took place and it emerged that another group had been hatching a quite different plan of its own. They were under the impression that in some way our group's project was intended to counter theirs, whereas, of course, it had been undertaken in ignorance of it. Under the cover of general debate, some members of the second group crossed the conference hall and had a private discussion with our group. The position was then clarified and opposition replaced by support. This episode is worth noting as an illustration of the problems of communication which can arise in these circumstances. The following extracts illustrate other aspects of this:

'The result of our group effort (in addressing the assembled conference) really staggered me. Some said they didn't understand, could we explain again? Some said we might hurt the organizing committee's feelings. Some said we must have motives (bad or deep) and what were we getting at? Everyone seemed upset and alarmed...'

'Discussion raged for three-quarters of an hour. I was absolutely taken aback by this. Obviously I ought to have foreseen what alarm would be roused by a mild suggestion to alter or develop authority patterns, but I didn't. - - -'

The prolonged debate ranged over numerous topics only remotely connected with what had started it. Its underlying theme was 'What do we really want from this sort of conference?' Eventually, after an adjournment, a committee to assist the organizing committee was elected. This was made easy by the decision that the existing group reporters should also be committee members. In the following quotation a group member notes her surprise after the initial tumult:

'We did, I think, realize that our suggestions

were not being understood and that they would not be taken up. It was therefore surprising and even remarkable that after the conference had had time in which to ruminate on our suggestions, our whole project was ultimately put into action and admitted to be quite satisfactory.'

The new committee met, and after considerable discussion made some minor alterations in the use of what little of the conference-time remained. It met again to formulate suggestions as to the content of any future conference.

So that was that. Our group found all this a most stimulating experience. It had operated a democratic process of the type that it was urging upon its students, and it had faced the responsibilities and anxieties attendant upon so doing. It felt also that it had tasted a different type of learning. It had departed from the intellectual discipline of programmed lecture and discussion, and had embarked upon a process, the shape of which emerged as it went along. The group had allowed itself to be guided by what it *felt* about events as they took place, and by gradually growing confidence in its own ability to order what were initially destructive feelings to a constructive conclusion.

Finally, I would add some personal reflections on my role as group leader. If we are to set about encouraging the growth of maturity in students, we need to offer them experiences as well as information. Experience, beyond a certain point, will not happen to order — i.e. cannot be organized into happening. The key to the particular form of experience described above seems to me to lie in the readiness of the administrator, group leader, tutor or whoever may be in authority, to be in such a relationship with his students that he is alert to their emergent strivings and feels himself able to give opportunity for these to take constructive form. This is easier to write about than to do, because who knows what form these strivings might take and what anxieties and problems may they stir up in the institution that must contain them?

Each of us has to find a solution to this particular problem every time it confronts us. We solve it in accordance with the nature of

our social philosophy and to the degree permitted to us by our more personal anxieties reacting upon our position in the hierarchy of the institution in which we serve. Each successful solution leaves us stronger for the next time the problem confronts us.

POST-SCRIPT

Mr. Secretan, the convenor of the conference, was also asked to add his reflections to the above events. What follows is a self-explanatory quotation from his paper:

"The 'Asking Group's' suggestion was met by my group — the Organizing Committee — in a variety of ways . . . Some of them just could not, or would not, understand what was happening, — for example, that the 'Asking Group' was indeed in the position of the student knocking at the principal's door. I felt that they were taken aback and shocked at any group's audacity in challenging the authority of the conference planners, and in particular at a challenge which my group seemed to begin to feel was mostly an attack on me.

At first my feeling was one of relief that at last we were about to move into experiencing, in this situation, some of the feelings about which we had been ready enough to talk. I don't think I felt threatened by it, *once I began to see what it was about*. I felt joined in sympathy to the 'Asking Group' and able to identify with them in feeling that something useful was about to happen, and had indeed begun to happen.

I was unable to get my own group, and others to whom I talked individually, to stop

BRAZIERS PARK

School of Integrative Social Research

SUMMER SCHOOLS

May 26—Jun. 12	Community Living Research Group
Jun. 12—Jun. 26	Experimental Thinking and Writing
Jun. 28—Jul. 26	Worldfriends Holiday Course
Aug. 2—Aug. 9	Drama and Living Research
Aug. 2—Aug. 9	International Human Relations Seminar
Aug. 9—Aug. 23	Holiday Painting & Sketching

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feeling that they had to protect me. My feelings *were* involved and I felt pleasure at being protected by their reassurances that 'at any rate in our group we are all quite satisfied'. This was, of course, a sop to my authoritarian side, but I think I was fully aware of this at the time. It was probably their wish to protect me that made it so hard for my own group to accept the role which the 'Asking Group' were playing and its implications.

When the whole meeting did agree that

producers and consumers should meet, the upshot was that, after saying that we wished for experiences and not just for discussion, various ways of achieving this, or of creating a setting in which experience could happen, were suggested.

At the meeting described above, we had begun to wade into the Rubicon and when we got our feet wet we drew back. Yet, whilst sitting on the bank, so to speak, we did decide to try to learn how to wade across next time!"

Tiredness

Harold Pratt, Assistant Master, Raynes Park County Grammar School

MANY PEOPLE have no desire to get up in the morning. Effort is required even to rise from one's bed. We are tired, not just some of the time, but most of the time. Tiredness is 'normal' and only when we are completely 'worn out' do we begin to notice the enticements of this or that vendor of patent medicines who indeed can afford to advertise. And we patronize just these vendors because we do not want to 'make a fuss about nothing' nor to alter our life as the doctors of souls or bodies might advise. Yet most of us have also at times known what it is to be bubbling over with energy, so that there was plenty to spare after we had done all that was necessary just to keep alive. Then it went — where?

Tiredness is a very large subject. I would like to say at once that I am concerned here with those kinds of tiredness which one would rather be without, not with those which are indeed a reward for work well done so that we die happily into sleep and rise again refreshed. Nor do I wish here to consider the tiredness which follows unusual shocks, but rather that which pervades a day in which nothing unusual happens, of which we might say we had nothing to report. If I describe such a day it may be possible to detect just through what kinds of channels our energy drains away. And from this someone may be able to get a hint for himself. This is not to say he will take the hint, or that I can even take my own, for it happens to be a character-

istic of our kind that we often know, but find ourselves unable to act on our knowledge, and that even when we act on our knowledge for a time, we soon give up and carry on as before. If this sounds pessimistic I do not feel it to be so, for to me optimism appears as a main obstacle to genuine hope. If we see things as they really are, then there is genuine ground for hope that something can be done; if we imagine things to be better than they are or think improvement easy then we shall reap only disappointment.

So I awake one morning. For various reasons I do not feel like singing straight away a hymn of praise. Yesterday was much as other days have been, neither one thing nor the other. I am vaguely aware that I was dreaming when the alarm went and that these dreams were not restful. No matter, I have many things to do before catching my train to 'work' and a cup of tea will stimulate my faculties at least for the time being. So I get up and make the inevitable tea and take cups round to various other members of the household. What a good chap I am! But somewhere there is a vague resentment that such a good fellow should not be served with tea rather than serve it. What are young people coming to nowadays! and so on. (But I remember this is repeating the pattern of my father and myself). However, here I am with time to spare before breakfast and a certain consciousness of virtue.

I remember I had time to spare yesterday also, but somehow there had in the end been

a rush for the train — and that not just yesterday! I set to work to prepare a lesson for my fifth form. I had spent half an hour the previous evening sitting in front of a book with this end in view, but every few moments had fallen asleep. This morning at least this does not happen. I make good progress. But at the back of my mind I know I have to shave, clean my shoes and so forth, but what I am doing is, so I explain to myself, more important; five minutes will do for all that. But what is the time? I am not quite sure... there is a vague anxiety. Is the clock right or two minutes slow?

Everything before breakfast has at last been done, but there are only 10 minutes left before I must leave to catch the train — if I am not to hurry. My youngest son accompanies me to the station on the way to his school. For some reason he is not quite ready for breakfast and the delay he has caused my wife also means that my breakfast is not absolutely hot-on-the-plate-ready-for-me-to-eat-in-one-mouthful just at the moment I sit down. I am quite annoyed. Whereas energy has been trickling away to waste up to now as it were through a badly fitting plug, it is now as though the plug were altogether removed. After all did I not take the family tea and have I not been working for an hour before breakfast? Also I have just read a letter which indicates that certain people do not think very highly of me as a landlord — after all the thought I have given to their welfare. Is it not incredible... and so on.

Having swallowed down something or other, my son and I set out for the train. It is a lovely spring morning. The sun lights up the pale green new born leaves. There are blossoms and there is a nip in the air. It is very good to be alive. But not so good as it might be. I have transferred my anxiety about the time to my son, and neither of us can receive any of the gifts the morning offers till we reach the Church clock and find that from there at least we do not have to run all the way to the station. The rest of that journey is pleasant. I love to listen to my son's talk and to tell him this and that about birds and trees. At the station I meet just the friend who can enlighten me

quickly about a problem I shall have to tackle that day with my 6th form. By the time I reach school things are looking up a bit.

My first class is with some juniors. I have not had time to prepare anything for them so I am not expecting their rapt attention. As I go across to this class I have a bright idea and in fact everything goes swimmingly. I never could keep much order, and the class is noisy enough, but it is a happy noise and in fact I feel that at the end of this 'lesson' we have achieved quite a lot. The noise has not worried me. It is only looking back that I realize how noisy we were. Nothing out of the ordinary happens in the following classes. At the end of the morning I have my fifth form. I expect a lot from them though I am not accustomed to get it. With regard both to conduct and work they are somehow in my mind and feelings 'old enough to know better' than they do.

They have a public examination in a month or two's time and the results of this examination also will be public. However much I may say to them 'Look, you know how much you want to pass this exam. and I am here to help. It is up to you', in fact there is a current of anxiety about my own reputation not far beneath the surface. Anyway did I not get up very early this morning just to prepare this lesson? So when I go into that class my reserve of tolerance is already low. The fact that I have to wait a minute or more before we settle down exhausts the whole of that small stock. When one of them asks some time-wasting question clearly designed from one point of view or another to be 'clever' I flare up. A main drain is wide open. I will show them. So I dominate or attempt to dominate. At the end of that lesson I am cold with fatigue and like a wet rag. I do not relish my return to the staff room because there I have the reputation of being the mildest and most patient of men. They probably will not know what happened and would not believe me if I said I had felt like hitting someone or other very hard on the head... but I know. It will take some time to recharge the storage tank after that and although nothing else goes particularly wrong and even some pleasant interludes occur, by the end of the afternoon

I am very weary. I return home with the fifth form's essays to correct. They will remind me all the evening.

Arrived home to tea I am easily irritated by my own children. Do they not know I have had a day of it? But when my wife considerately makes some remark showing she does, I am humiliated by that.

I have been putting off dealing with some taxation business for weeks now. Never a day but the consciousness (or better sub-consciousness) that it has to be done nags away and provides a leak which was small at first, but is by now becoming serious. But surely before it is dark one must attend to the garden — and afterwards there will be those corrections and the lessons to prepare for to-morrow. And, of course, I have forgotten the so-and-so's are coming round to coffee and will arrive before dark. Clearly the garden must come first!

I love working in the garden. If I think about it I suppose this is because it is such well balanced work — not just of the head or the heart or the hands, but all three together... no boredom here. I go out and get down to it. The good evening helps, Spring helps too. Everything is right and this is real. Compared with this, how artificial the rest of the day! As I work I feel better and better: the storage tank is filling up not running down! But now my wife reminds me it is 7 o'clock. The so-and-so's will be here at 8 and our youngest is not yet in bed. She knows teachers cannot afford maids, but her mother would have died at the thought of receiving friends with the room in its present state. She does not mention all this of course, but I *know*. And my father was just like that about his garden... so... I will come in in 10 minutes. I am working feverishly now, twice as much going down the drain of anxiety

as goes in weeding that last patch. One of my adolescent sons strolls out. He has for some reason finished his home-work early and he now stands on one leg watching me, passing some cheerful irrelevant remark, blandly unconscious of absolutely everything... everything. Can't he help? Can't he put his brother to bed, or cut the sandwiches or even take these weeds to the rubbish heap, not just stand there as if time did not matter... I flare up again or smoulder with resentment. My wife is more than smouldering. At 7 I said I would come in in 10 minutes. It is now 10 to 8.

The so-and-so's arrive. We quite like spending an evening with them. They are not, of course, very interested in our garden or the state of our furniture. We need not have worried about these things, though we shall infallibly do so again next time they come. But I remember once, some time ago, I had done the income tax on the very evening they came... Was I on top of my form that night? I couldn't do a thing wrong - - - and my wife was sure we had never had a more successful evening. But this evening I still remember 'somewhere down there' the income tax still to be done, and a little nearer the surface is the knowledge of the 5th form corrections and the still unprepared lesson. The so-and-so's go and I try to prepare the lesson — note the choice — but I repeat last night's performance. I spend nearly an hour half asleep. It is no good, it hasn't been for a long time - - - I will get up early in the morning. I shall no doubt have not entirely restful dreams...

[This paper was written in about 1954, as a chapter in a book *Advances in Understanding Ourselves*, which does not at present look as though the group which is writing it will ever complete it! Ed.]

News and Notes

Belgian Section - French-speaking

The academic year 1960 started by my being at the N.E.F. World Conference in Delhi. It ended by my being sent as delegate to the Triennial at Milan as educational counsellor. Here I was able to speak to the ideals of our Fellowship within the framework of the confer-

ence theme: 'Home and School'.

Between Delhi and Milan our Section organized two important public meetings. The first was held in the Conference Hall at Liège from the 13th to the 17th February. It consisted of an exhibition of books and didactic materials, followed each evening by a talk and tea during which many useful exchanges took place. The

second was a conference on the mission and tasks of school teachers, workers in childrens' homes and in youth movements. It was held on June 11th at the Conference Hall at Brussels. About 100 inspectors, heads of schools, teachers, and directors of children's communities took an active part in this meeting.

On the 14th March our Section was represented at the meeting organized by the Dutch Section at Utrecht to pay honour to Kees Boeke.

Since we still lack the means to publish a bulletin of our own, news and notes about the Fellowship have appeared regularly in *Education*. We have some hope that our own bulletin may again appear regularly from 1961.

Although our financial situation is not rosy, we shall be able, before the end of January 1961, to fulfill our obligations to the International N.E.F. as laid down by the Executive Board at Delhi, — thus contributing modestly but with great conviction to the life of our great family in the world.

H. Biscompte
General Secretary

English Section

AS OUR LAST ANNUAL MEETING was held in April, this report covers only eight months. Yet much has happened in that time. Members have been kept informed of the change consequent upon our having had to move the office out of London to my home in Sussex; but 'moving the office' has meant much more than the transfer of files and furniture. It has meant the dispersal of a team, some of the members of which have worked together for many years.

We have not yet fully recovered from the move. From June till November I had only part-time secretarial help, and I should like to express, on your behalf and on mine, the warmest appreciation of the way in which Mrs. Dowding kept us going during that period, often at considerable inconvenience to herself. Their joint knowledge of our affairs, and the fact that they had been friends since childhood, served to mitigate our sense of loss when Jane Horwood left us last June after twelve-and-a-

half years' service.

In June, too, *The New Era* staff, Dr. Peggy Volkov, Miss M. Goodman, and Mrs. L. C. White, had to part company; and the winding-up of the Book Club meant also that Clare Soper has now retired. This is of course, the saddest result of our disbandment, both to Dr. Volkov and to me. None of these four was employed by the English Section, but we were so close-knit a unit that the help, experience and judgment of all were liberally at the E.N.E.F.'s disposal. We have had the good fortune to appoint Miss Y. Moyse, who since mid-November has been struggling heroically with the intricacies of our administration, and setting to rights the grosser confusions of the move to Sussex.

You will, I know, share my deep regret at the death last October of the Earl of Verulam who had been a Vice-President since 1948. He was one of the earliest members of the E.N.E.F., in which he always took a keen and active interest. His persistent support in our long and ultimately successful argument with the Inland Revenue over seven-year covenants was only one of the ways in which he helped us, with his customary modesty, behind the scenes.

As usual, we had an impressive number of visitors at 1, Park Crescent during 1960. They come for many reasons — some for information about the Fellowship, or about a particular aspect of its work; for guidance over schools or parent education; for consultations on possible (and sometimes impossible) educational projects and publications; and out of pure friendliness, to make or maintain personal contacts. This was one of the many reasons why we were anxious to retain a room at our old address. It was a big disappointment to us to learn from our landlords that this would not be possible beyond the end of the year. I am therefore very glad to tell you that, thanks to the generosity of one of our members, we are shortly to have the use of a room at 4, Peto Place, N.W.1. almost opposite our old quarters, and on exceptionally favourable terms. Our Council will meet in this room, where some of our records will be kept. Of more immediate interest to members, the Council plans to arrange it as a sort of club-room where they can

arrange to meet friends, or browse for a while amongst the few books and many periodicals which come to the Fellowship from all over the world. Full information about the use of the room will be given within the next few months.

Our relationships with other educational bodies have been cordially maintained. Our Chairman has represented us at three notable conferences — that of the Nursery School Association last July, of the National Council of Women on Teenagers, and of the National Union of Teachers on Mass Media. In October I had the privilege of chairing one of the sessions of the International Conference for Children's Play held in Brighton, a full report on which has been published in *The New Era*. We continue to enjoy the support of the teachers' professional organizations. Our association with Education Services has been further strengthened by our mutual interest in small-group discussion methods, which is likely to grow stronger and more effective this year. We are again indebted to Education Services for generous financial support.

As for our own finances, last year's accounts were ready in time for the April Annual Meeting and our next accounts do not fall due till after the end of our financial year on 31st March. I cannot therefore say more at the moment than that our finances seem to give less cause than usual for anxiety.

I should like to comment gratefully on the extremely generous response of E.N.E.F. members to the N.E.F.'s appeal for World Members to help forward International Headquarters' work for education in the emergent countries.

No small part of the Council's time last year was devoted to considering the affairs of the international N.E.F., and ways in which the E.N.E.F. could associate itself yet more closely with its work. Among the most important points emerging from these considerations were:

- (a) It is important to induce, in all concerned with education, a sense of world community and respect for cultural differences, bearing in mind that a true regard for such differences can be a positive influence towards understanding;
- (b) Certain educational ideas have no doubt

a general relevance almost everywhere.

- (c) Stress should now be laid upon relationships and communication between people and between peoples;
- (d) In schools, attitudes (whether of teachers or pupils) are of fundamental importance, the roots of such attitudes being often in the unconscious;
- (e) There are a number of common problems: — e.g. the revolt of youth seems to be universal;
- (f) There are a number of common cultural and moral values; and
- (g) There are already a number of common areas of service some, but by no means all of them, sponsored by the World Health Organization, Food and Agriculture Organization, or Unesco etc., — which are cracks in the structure of nationalism. Here the question was posed, does this give the Fellowship a clue to its future function? Can we determine break-through points in education?

From your Council's long exchange of views, two further points emerged — (I) statements of the Fellowship's aims and the objectives of its world conferences should be given a practical bias which might appeal to young people, especially if they were slanted towards scientific findings and research. (II) It should be made clear that the N.E.F. is in pursuit of fundamental knowledge about education which can only be rooted in experience, and it should indicate some of the methods likely to be successful in this pursuit. Having listed these points, it is clear that much remains to be done to give effect to them!

Turning to the Section's (as distinct from the Council's) activities, I would mention three — the work of the Leicester Branch, that of the Wandsworth School and Community Group, and our 1960 Summer Conference. The lively programme maintained in Leicester has included four talks — *Journey to India* by Mr. Stewart Mason, Director of Education, Leicestershire, and one of the Trainer-Lecturers at the Delhi Conference; *Education in many Parts of the World*, by our Chairman, Miss Alice Martin; *Changing Concepts in Teacher-Training*,

by Professor J. W. Tibble; and *Teacher Education and Professional Standards Movement in the U.S.A.* by Dr. Glaydon D. Robbins, Dean of Education, Moorhead State College, Minnesota.

The Wandsworth Group has continued to meet twice each term, and entered upon its sixth year last September. At the summer term meetings, they took stock of the five large comprehensive schools that have become established during the past five years and that are associated in the group. They educate well over 10,000 boys and girls of secondary school age. The autumn term meetings asked: what next? as a topic or series of topics for the group's discussions: in the development of the work of the comprehensive schools, what aspects of the total curricular plan call for fresh insights, new approaches, and further experiments? Last, and with specific reference to the five schools represented, what next in the implementation of the London Development plan for secondary education? The dominating topic in recent discussions has been a more relevant, whole and satisfying education for the less able pupils.

The Summer Conference on *Bridging the Gap* — in communication between adults and adolescents — has already been fully described by Mr. Raymond King in *The New Era*. Two of our publications deserve mention — *The Approach to Science in the Primary School*, published for us by the E.S.A. (10/6) which represents the outcome of our Working Party's deliberations on this subject, and *Advances in Understanding the Adolescent*, which has recently been translated into both Spanish and Portuguese.

Our annual conference held on January 6th, was on *Man's New Concept of Himself*, with special reference to education in Africa. This conference is a first step in carrying out the wishes of the N.E.F. International Council's meeting at Delhi a year ago that all national Sections should pay increasing attention to international aspects of the Fellowship's work. We were honoured to have with us Mrs. F. Solanke from Nigeria, Mr. D. J. Akuoko from Ghana, Dr. James Hemming, a past Chairman of the E.N.E.F., and Professor J. A. Lauwerys,

Professor of Comparative Education in the University of London and Chairman of the N.E.F. The last two speakers had taken a leading part in Professor Malherbe's great conference in Natal last August.

As regards the future, your Council has decided on two meetings, which will have as their theme sociological aspects of man's new concept of himself. These meetings, with the support and co-operation of our President, Dr. Lionel Elvin, will be held in the Institute of Education, London, in February and March respectively. And in July our 1961 Summer Conference will have as part of its theme a development of some aspects of this fundamental topic, to which it is hoped to give a practical bias. All in all, I feel we can look forward with confidence to an interesting year. A breeze is stirring which may become a wind.

In conclusion, I wish to tender my personal thanks to our Chairman and to our Council for their generous help in the year just ended. As ever, their time and energies have been liberally at my disposal, and I very much appreciate their unfailing support.

J. B. Annand, Secretary

January, 1961.

Indian Section

Mr. Saiyidain, our President, has spent three days with us in Bombay recently, and you will be glad to know that we have discussed various problems with regard to the work of the N.E.F. in India. We propose to hold a seminar for a number of progressive schools affiliated to the Indian Section. Our plan is to suggest to these schools that they might join in certain new trends in education, and ask them to carry out some educational experiments. This seminar will probably be held in February, since our President has promised again to spend a few days with us then. Further it has been decided that we should continue to bring out our News Bulletin for another year.

It is also possible that we might hold an all-India N.E.F. conference some time during 1961 and, if this plan materializes, I will of course give you full details.

M. T. Vyas, Chairman, Indian Section

Italian Section

As noted in News & Notes in October 1960, the Italian Section is in the process of re-constituting itself as a group representing various forward-looking educational bodies in Italy and is aiming, through their association in the N.E.F., to co-ordinate the work of progressive education in our country. The following bodies have already agreed to join us:

L'Assessorato per l'Istruzione della Regione Autonoma della Valle d'Aosta

Il Centro Italo-Svizzero di Rimini

Le Delegazioni CEMEA di Firenze e di Milano
La FICE, Sez. italiana, attraverso la sua responsabile Margherita Zoebeli

Gli Istituti di Pedagogia delle Facoltà di Magistero di Firenze e Torino nelle persone dei loro Direttori, proff. Borghi e De Bartolomeis

Il Movimento di Cooperazione Educativa

La Scuola-Città 'Pestalozzi di Firenze

La Società Umanitaria di Milano

We are also seeking a delegate from CEMEA in Rome and from the Movement of Civic Collaboration and, indirectly, a delegate from the Centre for Motor Re-education.

The Società Umanitaria is about to open the

Villa Osimo at Meina and will allow us to hold our first constituent meeting there this spring.

R. Laporta

Secretary, Italian Section

A Scandinavia Region?

I have really tried to do something about the suggestion that N.E.F. Sections should form themselves into regions. Last summer I went to the meeting of the Danish Section and we began to lay plans for forming a Scandinavian region, with members from Denmark, Norway and Sweden. We found it more convenient to have a region without language difficulties than to go together with Germany, Holland and Belgium.

The only active Scandinavian section, that in Denmark, should be our headquarters, and we in Norway and Sweden should pay a due to it and have opportunities to take part in summer courses in Denmark.

When I visited Oslo last October, I asked Kay Piene and Ruth Froyland-Neilson about their opinion. Both, but the former especially, were interested to work for a Scandinavian region.

Ester Hermansson (from a letter)

International Correspondent, Swedish Section

Book Reviews

Gardening and Nature Study

A. C. Hilton. *Batsford*, 21s.

In our commercialized age it becomes increasingly important to keep alive in our children that curiosity about their natural surroundings, their instinctive love of and interest in all living creatures, their delight in size and shape and colour, their wonder at the miracle of birth and death, of growth, of cause and effect, their need to discover how things began, how they work and what can be done with them.

A. C. Hilton's excellent book *Gardening and Nature Study* is for those who, recognizing the truth of this, seek to offer adequate opportunity to their pupils to learn by doing and to discover for themselves the answers to many of their questions.

Starting with the Infant class, Mr.

Hilton carries his ideas through to the more detailed and scientific work with older juniors. Many of his ideas centre round the school garden and the book begins by offering useful suggestions as to its planning and arrangement. From here the work comes into the classroom in the shape of records, nature corners, miniature gardens, bulb and indoor plant cultivation. These, in turn, are linked up with simple but stimulating experiments carefully explained and well illustrated.

There are excellent thoughts on the keeping of pets and the making, stocking and maintenance of aquaria and vivaria, and suggestions for simple bird study and recognition. Nor are the difficulties of the holiday periods forgotten and useful suggestions are added to overcome these. The final chapters deal with techniques in the way of practical and

experimental work and each chapter, throughout, ends with a list of books which may be consulted for added information.

This delightful book has much to offer to the inexperienced teacher in the way of method and knowledge, whilst to the better informed it opens up new approaches and productive lines of thought. But perhaps its greatest claim to consideration lies in the fact that, from the first page to the last, it has at heart the needs and interests of children.

S. Page

The Seeing Eye. Freda Lingstrom, *Studio* 35/-.

This is a glorious picture-book, with 83 illustrations in black and white and 16 plates in colour. Its author, who is both artist and novelist has had long experience

with the B.B.C. Schools Broadcasting Department, and in 1950 became Head of Children's Television. Her text is *perhaps* unnecessarily didactic; it has been prepared for school children. 'One of the objects of this book is to help you to discover for yourself what is good and what is not good among man-made things... when you have so trained your eye that you never see anything without thinking about it, everything will take on a new and enchanting meaning.'

The text falls into five main sections: The Seeing Eye and the Unseeing; Composition and Ordinary Things; The Painter's Eye; The Craftsman's Eye; The Designer's Eye. But the real delight of the book

is in the wide and unexpected choice and juxtaposition of the illustrations.

Many of these are very well known, and many unknown and surprising. There are animals and living creatures; Chi Pai-Shih's shrimps hurtling downwards to an unseen objective, cocks, horses, Goya's *Folly of Little Bulls*, cats from Egypt and Staffordshire, tendrils and snowflakes. Picasso's *Child with a Dove* is cheek by jowl with a drawing of a bombed-out child sleeping under a pink blanket by Henry Moore; Epstein's *Visitation*; the West front of Tours Cathedral opposite a photograph of pargetting on a Suffolk cottage; a panel with garden implements, and below it, sheep-shears carved into a door of

Littlebury Church. Anybody of any age can pore over the pictures in this book with joy. The final plate is of Crivelli's *Madonna and Child*: 'This tender painting, so pure and formal in design, with the Madonna set in a sculptured seat, is the complete epitome of all that has been set down in this book.' It is a lovely epitome of a lovely book.

A long review of the following two books by Arthur T. Barron has had to be held over till March:

Lay Down Thy Rod, W. D. Willis. Gollancz 18s. 0d.

Exceptional Children, F. G. Lennhoff. Allen & Unwin 21s. 0d.

Directory of Schools

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Miss F. RAINFORD, L.L.A. Hons.

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Headmaster:

Mr J. H. C. HORNER, M.A.

Both schools are administered by the Knowles Hill Schools Trust and aim to develop wide interests and thorough scholarship in a friendly yet disciplined atmosphere. They occupy separately two beautiful old houses whose fine grounds adjoin each other and overlook the Teign valley, six miles from the sea.

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Prospectus

and further details are obtainable from the Headmaster: S. L. Hogg, B.A. (Oxon.)

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LETCHWORTH

is an educational community of some 500 boys, girls and adults practising education on sane and successful modern lines. The seven school houses provide living and teaching accommodation for children from 4 to 18. It is situated on the edge of the Garden City, amidst rural surroundings and beautiful gardens.

BADMINTON SCHOOL

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A Public School for Girls situated in large grounds three miles from the centre of Bristol. Boarders are taken from the age of 7. A high standard of scholarship is maintained, while at the same time interest in Music and the Arts is encouraged. Importance is attached to the study of current affairs and to the development of an international outlook.

THE NEW ERA

IN HOME AND SCHOOL

Where does the New Education Stand? II.

ROGER GAL

*Counsellor to the French Ministry of National Education and Head of its Department for Education Research :
Secretary of the New Education Fellowship, French Section*

WE MUST EXAMINE in some detail the principles that have become current to-day under Decroly's formula: learning from life *for* life. His and similar methods are founded on making use of the child's living experience as the key to his interest and understanding. Let us quote only Dewey: 'All that can be called subject matter, whether arithmetic, history, geography, or the natural sciences, should derive from materials borrowed from everyday experience.' Humanity has spent several centuries in coming to understand that concrete objects can educate, just as words can. To-day the real has made its way into the school and the school has gone out to meet it by enabling the child to observe his own environment, plants, animals, things, people. The new education has, so to say, sanctioned this discovery, because it knows that the concrete, the real, interests a child far more easily than do words. Furthermore, to see with his own eyes and through his own intuition enables him to understand better and more easily. In fact, in order to put something real into words, nothing is more useful than to make sure that they correspond to a real experience. Visual aids, modern techniques have only widened the field of experience available to children.

But here again caricature can easily spoil an affirmation of the truth. This concreteness, which should be the object of a greater interest, underpinning abstraction, or providing a road towards abstraction, often becomes an isolated little episode, as vain and artificial as is an abstraction that is empty of any real content. I am thinking of the so-called concrete arithmetic which holds children's interest no more than do problems about taps and the emptying and filling of baths, or those ridiculous calcul-

ations about the proportion of stones to pulp when one is making jam. What a long gap there is between these made-up exercises and all the work which, in the Decroly method of counting, weighing, measuring and working out cubic content are used to observe and understand natural or human phenomena much vaster than themselves.

There is also the merely passive observation of the concrete, or its use by the teacher, either to illustrate what he wants to say, or so that he may dictate to his pupils what they ought to see in real life! Ex-cathedra teaching and the most passively receptive pupils are in no way altered by the presence of a concrete object. At least do not let us pretend that to have an object under one's eyes is the same thing as to observe and understand. Experience proves — as in the experiment carried out in geography with the help of the French section of the N.E.F. — that if we do not go to Nature with questions, if we do not interrogate her, she does not reply, and we content ourselves with the illusion of having understood, whilst in reality our minds remain vague and in flux.

Finally, however much we may criticize a purely bookish or verbal education, we must recognize that observation without recording what is observed, intuition without accurate expression, is not enough. It is certainly essential to set off from the concrete and from experimentation; but one must still know how to look, question, analyse, compare, how to pay an active attention to the real, if one wishes to draw from it all that it can teach and then express what one has learnt with the greatest precision.

So in the end we restore to the book and to words their full value; this lies in their being an indispensable instrument, a complement to

information, a necessary means of formulating the results of observation, experiment, or experience. And even when we come to literature, the object to be questioned is surely the work of art itself, the fine passage, the poem. A sane view of education unites the two ways of approach. It is enough to see a pupil in a progressive school preparing a demonstration or conducting a piece of research to know that the conflict does not lie in things themselves, but in our ways of using them. Once more therefore, do not let us mistake the instrument, the technique, the means which visual aids put at our disposal for the new method or the new spirit itself. They may well correspond to reality, to the techniques which our temporary world puts at our disposal, but this by no means implies that their use forms a sufficient basis for a new education adequate to our needs.

CENTRES OF INTEREST:

CO-ORDINATING THE CURRICULUM

There is much to say about the evils that specialization, the atomization of learning, has inflicted on education. Their ravages are not only seen in secondary education, where certain teachers have only an hour a week in which to introduce their pupils to the vast fields covered by science or geography. They are at work throughout the whole school life of children, imposing on teachers the cutting up of knowledge into small separate crumbs, even in the primary school.

The children do half an hour of observation, quarter of an hour of geography, 25 minutes of arithmetic, 25 vocabulary, 15 minutes of composition. I must own flatly that we have *never* been able in our educational researches to work in this way. If you start your geography or history lesson from carefully chosen documents, you need much more time than this to arrive at any kind of conclusion. Moreover, by observing, experimenting, asking questions we increase and refine our vocabulary, learn to express ourselves orally, record our results, draw or construct objects. Why should these activities be arbitrarily separated from each other? They belong together, and to split them up means to condemn ourselves to do nothing thoroughly, and to remain in the sphere of verbiage. It is

to waste our minds and ruin interest. Moreover the analytic spirit in any plan of work, whether we are dealing with grammar or the natural sciences, cannot be separated out as a thing in itself; for to analyse is to dissect and that means working on dead objects. We must work first on the living and total reality. For reality never presents itself to us as analysed, and to begin by dissection is to confuse the result with the starting point, which should be life itself. All our sciences are sciences of life, but do our pupils feel this? As for work in the mother tongue, instead of practising it in a vacuum on artificial subjects which make the pupils scratch their heads and ask what on earth they can say when they have nothing to say, why not link it to all the matters that the children are observing, enquiring into, gathering information about, experimenting upon, furnished to them so naturally by every other subject in the curriculum? We shall never get rid of our present overloaded curricula until we decide to break down the barriers between subject and subject.

This is well understood by modern teachers, one of whom remarked: 'Nothing any longer to-day ties together the subjects in the curriculum except the strap or satchel which the pupil uses to help him to carry his books to school!'

One can see at a glance what a 'centre of interest' consists in; the internal unity which it presupposes, and which appears to contradict the free unrollment of spontaneity. In truth it engages the child, without any arbitrary or violent intervention by the teacher, in what he himself spontaneously wants to know, first about things that are near to him, and then about ones that are further and further off. For everything hangs together in the field of knowledge, and setting off from his original interest, one can lead the child almost anywhere one pleases, provided that one respects the true links and his own psychological growth. In any case this is Decroly's way of 'combining instruction with all the most natural and spontaneous of the child's needs and with the great needs and the great tasks of humanity itself.' It is the way in which things fit together in time and in space which broadens individual

curiosity and experience, and which introduces the child to his own culture in history and geography if he sets off from actual and living experience. In studying tools, means of transport, houses, ways of working in real life, matters which in themselves everywhere hold traces of the past or display before our eyes ways of life or ways of doing things that are remote in evolution — the spirit will retrace the past and will acquire a sense of history.

Decroly's 'global' method is much more than a way of learning to read. It is a way of learning how to work, and a way in which the child discovers the world. The caricature of this method is the pursuit of petty, ephemeral interests, or the study of a centre of interest which is formal, artificial, reduced to a convenient size for the week's work, chosen by the adult or directed by him, and linked only arbitrarily to some central theme. This is no way of maintaining the pupils' interest and it is not even so good a way of getting facts into their heads as was the old logical programme devised by adults.

But such a programme knows only the logical, analytical, deductive links which, imposed on children *at the outset*, are contrary to the essentials of real education. It misunderstands the child and atomizes real life. It is a pure, dead abstraction from a living interest, and to use it is again to confuse our starting point with what should only be our final goal.

If it lacks co-ordination in the unity of human culture, education will be only a mass of isolated bits of knowledge. Given such co-ordination, mathematics will prove their usefulness daily by the way in which they apply to all the sciences; language will have a purpose, aesthetic education will go hand in hand with observation and the development of the scientific spirit; the sciences themselves will find, in the ways in which they are applied and in their general laws, the means of their own regeneration, if they are made to serve both our action and our thinking.

STUDY OF THE ENVIRONMENT

We must say two words here about the study of the environment, which can be the

best of all centres of interest. It is a true product of the new education and has perhaps been caricatured more than any other activity. Furthermore, it is not to be introduced as a special subject in the time-table: it is at one and the same time the *content* of education, and the proper *method* of embarking upon all the sciences and humanities.

Its educative value has been well proved. It has been called 'chatting while they walk about' and 'a waste of time on futilities' — but only by those who have neither practised it nor seen it practised.

Sociologists and geographers have given the social aspect of this study a sufficiently scientific form for it to be impossible seriously to deny its value, though there is of course no question of introducing sociological method wholesale into the education of children.

But why has the new education so insisted upon the study of the environment? Because it is an excellent means of making concrete all the subjects of the curriculum, all of which are of course attempts to explain and understand reality. The study of the environment offers from the outset this global unity of reality; it gradually obliges the children both to distinguish and to link phenomena. It thus furnishes our pupils with the *real* transition to abstraction and generalization in which all education should result. At the same time, such studies furnish an excellent motive for school work and the best way of preparing each child to find his place in life, consequently giving each child a chance of an active social training for citizenship.

In recalling the aims of the study of the environment we can see too how they are often caricatured. The visit to the museum, may, perhaps be a good introduction to the study of art, if one looks only at certain paintings or sculptures, but it is *not* a study of the environment unless one also studies the museum as a cultural milieu, its organization, the use made of it by the general public, etc. I must criticize the study of the environment conceived as a simple way of illustrating concretely a course in science, geography or history. So treated it has doubtless a certain usefulness; but it does not constitute a real study of the environment

because it lacks the essential thing: a study of the complex mingling of natural and human things and the many-sided relationship between them.

In the name of activity methods, we should also have great reservations about the school walk on which the children follow and listen to the teacher or some other guide who points things out and explains what they see.

The study of their environment conducted by the pupils themselves, individually or in groups, must perforce be a study of the complete environment, natural and human, in order to study nature itself, how it conditions men and their activities, and how they in their turn act upon and alter nature. The observation and study of natural and human laws and the interactions of the two *milieux* upon one another; these are the perspectives of study offered by the environment if it is properly used.

It goes without saying that this aim must be adapted to the age and to the gifts of the children. This enables us to be on our guard against another caricature of the study of the environment. Some people wish to limit it to matters which 'touch' the child, his senses and his feelings, — that is to say, to what is near him and what most interests him. If we do not so limit it, they say we shall be falling back into compulsion and didacticism. It is true that very young children need to start from their immediate interests and feelings; these suffice to occupy them and begin to furnish their minds. But in a world in which travel, radio, television, widen ceaselessly our connexions with what is distant, we must understand the laws of psychological growth, and it becomes increasingly impossible to limit the child's environment; and, setting out from what is immediate, this study must in the end reach the adult concept of the environment as geographers and sociologists understand it. To respect the *stages* by which this goal is reached comprises the whole art of teaching.

THE INDIVIDUAL AND SOCIETY

In another sense, the new education was a protest against the clumsy and in the end inhuman method by which all the pupils in one

IVY BENNETT

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PUBLICATIONS**

class were submitted to the same teaching and training although there were such great differences amongst them in capacity, knowledge, interest, rhythm of work, and so on. One result of our learning to know the child was the discovery of this infinite individual variety, in spite of all the efforts that had been made to keep the classes homogeneous. In opposition to the flock-of-sheep class in which everyone walked at the same pace and did the same thing, the Winnetka schools, the Dalton plan, Freinet's work and Dottrens' 'school made to measure', all proposed individualized techniques for teaching. I have seen secondary schools working in England which were entirely individualized, and in which the old class which moved up each year no longer existed. Instead, pupils received the work they were to do in the form of assignments, graded at different levels; the children could go into the specialist rooms when they wished and for as long as they wished. They there had at their disposal a wealth of working aids and the help of a teacher, who marked their work and followed in detail the results achieved by each child.

The value and also the drawbacks of such methods become clear if one thinks about them. Everywhere by now, a more collective kind of work has been either preserved or introduced, and for good reason. For the psychologists have shown us that children move more or less, and sooner or later, through the common stages of interest or activity: and furthermore we have discovered that it is possible to influence individual interests through the social conditioning of the school, up to a certain point. But of course, our action as teachers must always remain at the service of a fundamental autonomy, in any education that is properly integrated.

That is why we refuse to contrast, as is often done, methods of individualization with methods of socialization (team work, submitting individual contributions to a common aim). All that we need say is that these are the two ends of the chain and that the attitude which is peculiar to the new education is that of holding them together.

Each is equally indispensable. For there is no education without socialization; and yet auto-

nomy, which is reached through appropriate observations, cartesian doubt, the awakened critical sense, is also essential if any idea, judgment, knowledge is to become part of the substance of the person who is assimilating it. The caricature here would be to ignore one or the other of these aspects and to forget either the starting point or the arrival point.

DISCIPLINE OR FREEDOM

The same dialectical opposition appears when the problem of discipline is discussed. Against the authoritarian education which was suitable for previous ways of living, the new education arose in the name of freedom. It has stressed the contradiction which exists between freedom, the responsibilities of democratic adult living, the virtues of solidarity which we long to see cultivated in the world of to-morrow, and the usual way in which schools are conducted. It is a singular procedure to bring up the adolescent until the very eve of his entry into adult life in a state of dependence, submission, supervision (at least as far as the teachers' ideal goes, for we know that there is a fairly large margin between that ideal and what actually takes place!) In the same way we bring up our young to an egotistical way of working, each one for himself and against all the rest; to help one of his fellows is looked upon as a fault. All this prepares him perhaps for 'the struggle for life under the law of the jungle'; but such an education turns its back on the principles which animate real education and a humane way of living.

Does this mean that we are going to substitute for a restrictive authority with its enforced discipline the freedom of laissez-faire or of anarchy? School work is impossible without order, and this fact has protected us from many excesses, just as it has protected us, alas, from making real reforms. On the other hand, the abdication of the adult from his true responsibilities has given rise to dangerous caricatures which have nothing to do with the new education.

For the notion of liberty runs side by side with that of responsibility and autonomy. Self-government, which is dear to so many new schools, is truly a voluntary discipline, that is

to say, an active effort by the child himself to discipline himself. The discipline of the new school presupposes, not abandoning the child to himself, but an organization and sharing out of responsibilities. It gives rise to a sense of initiative and of collective solidarity much more highly developed than in the traditional school, where all that the staff had to do was to draw up rules and make sure they were enforced.

The mistake here once more would be to consider the exact opposite of the old system to be the true one, for an absence of authority is no more efficacious than the most hide-bound authoritarianism. The new education must apply itself to-day to overcoming these false dichotomies.

CAUSES OF MISUNDERSTANDINGS AND THE WORK OF TOMORROW

For a surety the new education is not dead. In one sense, and admirable though its achievements have been, — it has still all the way to go in developing and extending its principles as circumstances permit. This is a real part of our proper activity as teachers; perhaps the early pioneers, confident in their own genius, neglected it somewhat? To make sure that we get buildings well adapted to their function, teachers paid well enough and trained well enough to enable us to select an adequate teaching force, experimental methods worked out for training and in-service training throughout their whole teaching life, the reform of the structure of education so that they may act more freely, curricula adapted to the psychological evolution of the child, an organization of school

inspection and administration which will favour a constant progress, experiments integrated and agreed upon so as to promote such constant improvement, in a word a true Reform of teaching — all these are pre-conditions which we dare not ignore. The European conference of the New Education Fellowship which was held in Paris in 1946 under the Presidency of Paul Langevin demonstrated clearly this new direction of the N.E.F.'s thinking, which is perhaps being forgotten a little in some of the national sections which comprise it.

As for the content of the new education, I hope I have shown that it must be re-thought and harmonized with new historical data and the new contribution of the sciences of education.

Whence arises in actual fact the confusion which reigns in men's minds? Essentially, I think, three things have been the source of error and caricature:

First, the fact that the new education (which was born from a ferment of ideas that arose from lively protests against practices which appeared intolerable and from the enthusiastic affirmation of new needs) proceeded at first by massive affirmations or massive negations which were not very tidy and were sometimes even conflicting; and we have drawn upon them without any great discretion. But this lyrical period was followed by one in which we have begun to harmonize and rationalize our efforts.

Secondly, confusion has arisen because certain disciplines, perhaps too certain teachers, have allowed themselves to be carried away by an educational policy which I can only call that of blind reaction. We have seen several examples of this. The movement of a pendulum never fails to come finally to rest at the point from which it started, and so annuls its own effectiveness. For the opposites are not truer than each other: anarchy than absolute authority, the concrete than pure abstraction. In a general way, since we set out from the discovery of the child and recognized the need to adapt teaching to his reality and his evolution, we began by denying the impact of society upon him. The Copernican revolution which set the child in the centre has resulted in a child-

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centredness which is as false as that adult-centredness from which education has for long suffered and still suffers.

Thirdly, the very creative force which incites innovation can lead to a certain dogmatism which is entirely opposed to the whole concept of the new education, whose true principle, one might say essence, is to wish to adapt itself ceaselessly to historical evolution, to the new needs born of the ceaseless contributions made by science, technology and the arts to society; and to declare that every educational system which becomes satisfied with itself stagnates and soon atrophies. However perfect it may be at a given moment, it soon becomes an obstacle to be surmounted and removed. This has been the weakness of all the reforms and revolutions of the past; each announced itself as the final solution of the problems posed. What is needed to-day is to set up institutions, methods and means that will enable a continuous growth.

I am sure that this is what the great innovators themselves desired. I will furnish only

one proof of this, taken from the greatest of them all, Decroly. 'Education' he wrote, 'has no greater excuse to remain set in its ways than have agriculture, industry or commerce. Experience shows that the physical and social environment, the needs and conditions of life, change. Consequently, one must adapt oneself to these new factors; the procedures of education itself must evolve.' And Decroly indicated exactly what means were necessary to favour such evolution: 'We must proceed (as do industry, stock-breeding, husbandry) by trial and error, let us say by experiment; and this is more necessary, in an evolving world, for education than for any other activity. For education, more than any other human work, should be supple and capable of evolution.'

Is not this the very spirit of the new education? It is not by going to sleep amongst the successes of yesterday, nor yet by holding fast to the affirmations of thirty to fifty years ago, that we shall remain faithful to this advancing ideal of education.

The Nursery School in an Orthopaedic Hospital *

C. A. McPherson, M. A. (Abdn.), Headmistress, Royal National Orthopaedic Hospital School, Brockley Hill, Stanmore, Middlesex

ALTHOUGH THE NURSERY SCHOOL in the Orthopaedic Hospital has been accepted in principle for many years, profound changes have taken place in the last decade, making school for the under fives an integral part of the hospital organization. Recent developments in the concept of mental health may account for the change, helped by a growing awareness on the part of the surgeon of the importance of the harmonious development of the young child. Teachers in their training learn in more detail about the factors which influence the development of the normal child, and how this conditions adult life; and so they are fully aware that the necessary requirements for wholesome growth are not present behind the bars of a hospital cot; while the press, television and wireless have brought home to parents the possible effects of

hospitalization on young children. By whatever means the revolution has been accomplished, the change in attitude towards the nursery school in hospital is welcome, and the role of the Nursery Teacher is established.

What exactly is her role? She starts of course with a tremendous advantage. The child, admitted to hospital to be 'made better', undergoes many unpleasant procedures. Mother leaves him, he may be put in a cot while feeling physically quite well, his belongings may be put in a locker to which he has no access, he may have X-rays, injections and other disturbing experiences. The teacher takes no part in this unpleasantness but has an abundance of exciting toys, and time to talk. Here is a friend indeed, not only of the child, but also of the mother. Many a parent has been reassured and made less unhappy over the separation by seeing a ward full of children all happily engrossed in their individual pursuits. It is sad

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Domestic play which helps to maintain the link with home

that some mothers, who are able to visit only at week-ends, have not this consolation. Much is demanded of the teacher if she is to make the most of this advantage. To be successful she must have a real feeling for children, a rich personality, plenty of enthusiasm and a tremendous faith in the value of her work. I have known many teachers in hospital who have had just those qualities and have by their example justified the Nursery School. Onlookers often regard the work lightly, and teachers who have not had a nursery training fail to appreciate its underlying significance, many feeling frustrated by apparent lack of results.

The Orthopaedic Ward is a very artificial and limited environment, lacking natural educational facilities, for wards were not planned with school in mind and little provision is made for storage of equipment. Choice of occupation is made difficult when everything has to be brought to the child, whereas in a normal nursery environment the choice of material and the 'packing up' are all part of valuable training. The teacher has to interpret the child's wishes as best she may. In the normal nursery school, advantage can be taken of the mood of the moment for story, music and song; but this is not always possible when medical considerations have priority. The fact that many of the children are prone or supine, stretched on frames or encased in plaster, creates many problems. How is it possible under such conditions to provide the free environment advocated for young children? It is only too easy for the child in such circumstances to become passive, to daydream, to accept if not to demand help, while others may show

frustration and resentment; but for any child with a lively mind, long periods of inactivity are most trying. The teacher must constantly be adapting, improvising, and providing satisfying ploys for children in awkward positions, who find difficulty in manipulating play material.

It is now commonplace to provide children in cots with sand, water and dough, something unheard of even a few years ago. This 'messy play' will be accepted by the ward staff if the purpose is explained and due care observed. Children will concentrate upon these activities for considerable periods and we hope that this training will nullify the criticism made in the past, that those who spent long periods in hospital did not develop these powers of concentration, and so were hampered in later life.

It is easier to provide basic sensory experiences than others equally important, such as opportunities for language development and emotional outlet. The teacher remains a constant figure, whereas nurses in the course of their training go on night duty, into 'Block' for study, or change wards to gain experience. The teacher is the one person who can stay to listen and to talk. This is part of her work and she must make the most of her opportunities to develop the children's ordinary speech. The child who has spent many months in hospital acquires a specialized vocabulary. Locker, extension, diet chart, operation and blankets may be 'next to's', but he may be unaware of such homely words as kitchen, fire, cupboard, lavatory. Here the teacher can help by providing opportunity for domestic play, which develops language, and also helps to maintain the link with home.

From the emotional point of view, opportunities must be made to 'play out' difficult situations. Formerly, hospital play was discouraged, but now teddy goes to plaster theatre and has his injections and operations, while dolls' hospital sets help to make rather frightening procedures commonplace and therefore less harmful. Movement and physical contact with those they love and trust play a very great part in the life of a normal child, but the child encased in plaster is neither able to run to the person he wishes to touch nor enjoy the spontaneous embraces common to every-day life. This need is illustrated by that

characteristic trait of the hospital child, his way of clinging to the hand of the friendly passer-by. The teacher must understand this problem and use every opportunity to provide a compensatory outlet.

It is important that the nursery teacher should keep detailed records of the child's progress and behaviour, for she has been trained to observe and ask pertinent questions. Was the child left-handed before his illness? Was he always an active child? Had he begun to talk before admission to hospital? Has he regressed in any way? No other such records are maintained and these are valuable in bringing to light such problems as harmful effects of separation from his family, of immobilization, or of frequent changes of ward.

Socially, children confined to cots are very restricted, so that many problems arise at the 'getting up' stage, when great tact and skill are demanded of the teacher. Now they must learn to play together and share things, which previously they had been unable to do. They may be required to do this just when they have lost the support of a plaster or a frame, a further cause of insecurity. Learning to walk, perhaps for the first time, can in itself be a formidable task for children with a motor difficulty.

Since 'unrestricted' visiting is now being more generally accepted, opportunities occur for informal talks between mother and teacher, to their mutual advantage. The teacher is a familiar person in the every-day world and can give support to the anxious mother, who may be rather overwhelmed by the unfamiliar surroundings of a hospital and the distress of leaving her child. We may encourage the mother to send daily postcards, and in return help the child to draw pictures for, or write to, mother. Mothers who are able to be present during school in hospital are shown the possibilities of widening his activities so that the child in plaster may lead a fuller and more varied life.

Just when the child is gaining confidence there is word of 'going home', and what exactly does this expression conjure up in his mind? The teacher here may be able to warn the parents of behaviour problems which may arise

after discharge, and give advice; for she is the one lay person on the spot not particularly concerned with the child medically, but very much aware of his social and emotional needs. If parents have been able to visit frequently, contact with the home will have been maintained, and readjustment to home life will be less difficult. If parents realize that the problems which arise at this stage are not just peculiar to their family, they will be reassured, and we can use their desire and anxiety constructively. One question which often arises upon discharge, especially in the case of an only child, is 'Should I send my child to a nursery school? He may be lonely after all the company here?' Each case must be considered individually. With some, a stable period at home is essential for mother and child to become adjusted to one another, while for a highly intelligent child, disabled as a result of poliomyelitis, the stimulating environment at a suitable school may be just the very means of overcoming his frustration.

An onlooker might think that the work of a Nursery School teacher in hospital, with most of her charges confined to bed, is a simple task; but coping with the very real fears and frustrations of the young child can be physically as well as mentally exhausting. Her work however, is of vital importance if the child uprooted from his normal home environment is to be helped to develop mentally in an orderly and harmonious manner.

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The Educational Use of Play

Ursula Gallusser, Education Department, U.N.E.S.C.O.

IN THEIR SEVERAL WAYS, the 19th century educational theorists drew attention to play as an important motivational and developmental factor in the growth of young children — an idea, as Gardner¹ has pointed out, at least as old as Plato. Briefly, however, there have been three schools of thought in the matter. Pestalozzi particularly insists upon the fantasy aspects of play as a means of enriching the child's imagination and in his system allots a great part to make-believe and dramatic work. A somewhat contrary view was put forward by Montessori, in whose system accent is placed upon sensory training and the development of manipulative skills, involving some movement and activity on the part of the child but somewhat rigidly prescribed and for a particular series of didactic purposes. First Fröbel and later Dewey reconciled these points of view and it is probably their influence which is the most clearly seen in the schools to-day. Dewey insisted upon the necessity for the child to explore the world around him in active ways and to learn through experience which is not organized by the adult. Dewey's lead, enriched by the evidence produced by psychologists of all schools, by the experience particularly of the nursery schools has given an important lead in the reform of the methods in the infant and primary schools of most countries.

However, there is a surprising dearth of exact and rigorous evidence to adduce in support of the notion that play is a valuable or essential part of education. The two studies by Gardner² do not of course deal solely or strictly with free play; they are concerned more with a contrast between two types of infant school (age 5–8) technique: the one type, more or less formal with little or no opportunity to play, the other making use of the free activities of children as the basis of educational method and allotting at least 1½ hours daily to free

play. Some eighteen schools in all were involved, six as the experimental group and twelve as the *controls* or formal schools. The main results of the comparisons which she was able to make are as follows:³

(a) *Tests in which the experimental schools were distinctly superior:*

1. Assembling material ingeniously to make interesting pictures
2. Free drawing and painting and expressing imaginative ideas through drawing
3. Answering specific questions asked, making good sentences, and expressing themselves spontaneously in words
4. Showing a friendly and responsive attitude to a strange adult
5. Good social behaviour towards other children
6. Writing quickly and neatly at seven and eight years old
7. Concentration on a task of their own choice

(b) *Tests in which the experimental schools certainly tend to be superior, but the results are not uniformly in their favour, or else tests were not carried out under very satisfactory conditions:*

8. Concentration on a task which they are asked to do, but which is not immediately interesting
9. Listening to and illustrating a passage read to them
10. Performing certain exercises in physical training
11. Performing a task needing self-confidence
12. Writing compositions at eight years old

(d) *Those in which the control groups are superior:*

1. Writing quickly and neatly (at 6 years old)
2. Keeping to rather unattractive rules in a game which involved following a teacher's rules for co-operating with others

Subsequently Gardner followed up, through

1 Gardner, D. E. M., *Testing Results in the Infant School*. London, Methuen, 1942, 2nd Ed. 1948, p. 7.

2 Gardner, D. E. M. op. cit. and *Long Term Results of Infant School Methods*. London, Methuen, 1950.

3 Gardner, D. E. M. *Testing Results in the Infant School*. p. 144–145.

their junior school career, groups of children who had come respectively from active and formal infant schools. It seems that at the age of 10, children from the active schools tended to be superior in concentration on a self-chosen task, listening and remembering, sociability, written composition, and free drawing. In a less striking degree they tended also to be superior in arithmetic, ingenuity, reading and in the composing of an original poem. There was no aspect measured in which the children from the more formal schools were superior.

These results of Gardner's tend to confirm observational studies from many quarters. It seems that while one cannot assert that the formal attainments of children benefit strikingly from free play and other activities of a free kind introduced into the school curriculum, it is possible to say that the less formal and external aspects — for example the *quality* of the content of written work and the insight shewn in mathematics — are likely to benefit. Personally, too, the children whose education contains a considerable play element appear to benefit considerably. It should also be added that children attending more or less formal schools are by no means deprived of play and other forms of free activity: all that the active school can in fact do is add to what outlets and activity the child gets in his out of school life. What then has been tested by Gardner's work is the value not so much of play in itself as an educational tool, but of the addition of supplementary play activities within the school curriculum.

The main evidence for the educational value of play must in fact come from studies of the type of Susan Isaacs, in which it seems to be clearly shewn that the opportunity for play within a group accelerates socialization on the one hand and on the other provokes situations by which the child is led to reason, to explore his environment and to reach stages of intellectual development much higher than might be expected from his general mental or chronological age and in a way likely to prove more lasting and effective. What is needed are many more studies (based upon careful analytic observation supplemented by tests of conceptualization and conducted over a sufficiently

long period) both of children who are encouraged to work out problems for themselves through their play and of children taught by more formal methods.

Nevertheless the evidence provided by Gardner and by Isaacs, and by the many writers on junior and infant schools of the active type⁴ seems to suggest that specially constructed materials of the Decroly⁵ type, but perhaps with a more subtle rationale developed from our increased knowledge of child growth, might considerably aid intellectual development, both by making acquisitions more rapid and by extending the grasp of the concepts involved. Furthermore, without asserting that every child needs play therapy of any of the accepted types, it would seem safe to say that by providing the possibility of free play, at least in the infant and junior schools, we shall provide one at least of the means whereby children may play through and solve the problems inherent in their growth. As Frank and Hartley say: 'In conclusion, it seems obvious to us that the spontaneous play which occurs in normal pre-school situations is as promising prophylactically as the play occurring within the clinician's office is helpful therapeutically. The agent needed to actualize this potential is the teacher. It is through her sensitivity, her willingness to recognize the basic processes of living and her skill in group management that the promise implicit in play can be brought to fruition.'⁶

[This is the last section of Mademoiselle Gallusser's *Survey of Research on the Play of Children below the age of Nine Years*. The copyright of her thesis is held by Children's Play Activities. Ed.]

4 See for example:

Lambert, C. *Play; a Child's Way of Growing up*. New York, Play Schools Association, 1947.

Gardner, D.E.M. *The Children's Play Centre*. London, Methuen, 1937.

Frank, L. K. & Hartley, R. E. *Play and Personality Formation in Pre-school Groups*. Personality, 1. 1951.

Cousinet, R. *La vie sociale des enfants*. Paris, Scarabée, 1950.

Château, J. *L'enfant et le jeu*. Paris, édit. du Scarabée, 1954.

5 Decroly, O. & Monchamp, *L'Initiation à l'Activité intellectuelle et motrice par les Jeux éducatifs*, Paris & Neuchâtel, Delachaux & Niestlé, 1950.

1) (continued) Château, J. *Les Leçons du Jeu Enfantin*, in *International Review of Education*. Vol. I., No. 2, 1955.

6 *Understanding Children's Play*. Columbia University Press, 1952

Play and Toys of our Children in the Shadow of an Industrial Age

Professor Dr. Hetzer, Weilburg, Germany

AS LONG as there are children there will be children's play. For play is one of their primary ways of exploring and understanding life, a way highly suitable to those children who, shielded by the grown-ups, are relatively free from the cares of self-preservation. The unchanged needs of children are expressed by those many games which are the same the world over. These games have remained unchanged through hundreds and thousands of years. However, play depends not only on the needs of the child; being one of his surest ways of comprehending and conquering the surrounding world, it will always be shaped also by the child's surroundings. As these surroundings have become more and more governed by technique and industry, especially during the last decades, so the play of children has undergone changes. Some of these changes cause serious concern to educationists. This can be seen from the ardent discussions on children's play; from the proposals for its preservation; and from the efforts aimed at creating more favourable conditions for the development of wholesome play.

It is a fact that the disparity between the adult world and a world suited to the child is increasing all the time. Therefore, the organic growth of the child towards the adult world becomes difficult. Undue demands and dangers arise if the child is directly confronted by an adult world in which often there is no room for childish interests. It would not be practicable to exclude the child from the adult world; moreover, such a radical exclusion would decidedly result in his estrangement from every-day life. Therefore it is one of the most urgent tasks of education to bridge the gap between the world of the adult and the world of the child.

A few examples will show to what extent our children suffer from want of living space (in

the literal sense), both in-doors and out. A German city, with 39,000 children under fourteen has only 125 acres of playground, consisting of public and private playgrounds and playing fields open to children. The city's car parks take up *seven times* as much space. 21 per cent. of the city's schoolchildren have a garden or a more or less unsuitable backyard at their disposal. When playing in the open air 33 per cent. play in the streets amid the city's traffic. About one third of the children do not have even the smallest play corner of their own in their homes.

Our conditions of life are often hostile to children and play; and special attention should be drawn to the 'psychic climate' surrounding children's play. Although play is more or less admitted to be necessary to the child's development, adults are not really friendly towards children's play. To encourage play, the adults' attitude would have to consist of more than toleration or intellectual insight into the significance of play for the child's development. Most adults have lost all *inner* relation to play. This is shown not only in the way they treat the playing child, but also in the fact that their own leisure pursuits have completely lost the character of play. In his spare time the adult's pent-up tensions created by the struggle for existence are discharged in pursuits that do not demand much effort and that make for more or less passive enjoyment. For many, the satisfaction of their leisure-time needs can be bought. The 'expensive leisure-time passions' which a person can afford have become a matter of prestige.

Looked at from this angle, the genuine play of a child must be entirely incomprehensible; for genuine play demands intense participation by the player. It is always ordered in some way, never a crude discharge of instinct. Genuine play is done for its own sake. The irrational component of all play must be unintelligible to

those who think mainly on technical lines.

Many adults put difficulties in their own path when they want to play with children. Lack of interest and time are not the real reason for the fact that parents play so little with their children. As far as youngish parents are concerned, those who have already grown up in homes estranged from play have no experience of it. They have not the simplest knowledge of what can be played, and how to conduct a game. They cannot give any help to their children, in their games. Their main contribution consists in securing for the children the play-time and room consistent with their means, and in buying them toys which are often valued according to their purchase price. That children's playtime is in many cases too short may be concluded from the reports of over-long hours for school-children. Often a child's request for help with his play will be answered with money. On a rainy Sunday in spring, 70 per cent. of the children in a small town who did not know what to do with themselves had money given them to dispel their boredom, in other words to buy themselves the joy of play. From such boredom even children suffer to a large degree, and the older they grow the more they get bored. 15 per cent. of six-year-olds and 60 per cent. of fourteen-year-olds suffer from boredom, according to unanimous reports from both children and parents. A large number of the bored 14-year-olds blame their boredom on lack of money.

A number of psychological investigations into children's play that were carried out some decades ago give us the chance to establish changes in play behaviour, by comparing those children with the children of to-day. So our assertions can be based on something more than vague general impressions. Such observations make it clear in which direction children's play is changing. This does not mean, though, that all children are taking part in that change.

a) The first fact that strikes us during such an investigation is the larger proportion of games demanding physical activity. This was twice as important to the children of 1956 as it was for the children of 1926.

b) Games consisting only of repetitive movement are played much more frequently by the

school-child of to-day.

Comparative observations carried out in playgrounds show that the percentage of games of movement has risen from 15 per cent. in 1924 to 35 per cent. in 1954. This also applies to play in the sandpit, where to-day's children do not so much build things as merely play with the sand.

c) Another observation is of the increase in activities that are not so much games as a discharge of instinct. Again in comparison with the children of 30 years ago, these activities have risen from 7 per cent. to 21 per cent.

It is impossible to decide whether the increase in games of movement is a reaction to greater restriction of the urge of movement, or is a consequence of increased motor excitability. Nor is it possible to make sure whether the wild behaviour so frequently replacing games can be traced to the pressure created by impossibly high demands made on the child; or whether this abreaction results from the lack of control of the child's own movements, this also being connected with the restriction of impulse. The increasing rate of child neuroses and adaptation difficulties make the first possibility rather the more likely. The emotional immaturity of so many intellectually well-developed children starting school makes one think that here, too, we are faced with the result of faulty education of the young child. Observations in a small town have shown that children playing by themselves in the open air differed essentially in their behaviour according to the home from which they came. With ill brought up children there was a predominance of uncontrolled play, for instance fighting for the ball; whereas the games of well brought up children showed much more organization, and were played according to the rules.

The lack of persistence and concentration so much deplored in to-day's children shows among other things in their play behaviour. The average time a toddler spends on any one game (building, sorting out, puzzles) has been reduced by half since the twenties. Above all, children get much more easily distracted. School children asked to make things cannot get them done quickly enough; and frequently they lose patience when confronted with any difficult or lengthy procedure. This lack of perseverance and an

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unwillingness to penetrate into the characteristics of the play-thing are most clearly shown in the relation of the child to his picture book and books in general. Not more than 15 per cent. of the eight to ten-year-olds observed read a book twice, whereas 20 years ago repeated reading was the rule. It goes without saying that this need for constant change is encouraged by the great variety of toys and books offered to the child. Children to whom we pointed out their toys and books when they complained of boredom replied that they 'knew them already'.

d) Group games now clearly tend to have simplified rules, only just enabling the game to proceed. Not only the rules of traditional games, like the age-old marbles, get modified in this way; the commercial games also have had their rules simplified in this direction. This modification of the rules precludes the player's chance of winning the game by his own skill and thought. When offered a choice of games, children prefer games of chance. These children willingly become subject to the game, which carries them along in its progress.

e) Creative play with any material makes high demands on the child's activity, his thoughtful planning, and his wish to create. The small child's joy in handling materials creatively, for instance in building and similar occupations, will be found in the school child to a much lesser degree. If school-children do play with creative materials, they tend to produce toys for their own use. But these compare very unfavourably with the much more perfect commercial product, so the children give up making their own toys, pointing out that these can be bought without trouble, and much cheaper, from a shop, — an added factor being that many children value a toy according to its price. Visitors, when shown a child's Christmas or birthday presents, ask what a toy cost 2½ times as often as they ask what the child can do with it.

In a number of cases a child's creative plans cannot be realized, particularly when he tries to copy complicated technical models. The dissatisfaction with the child's own creation is all the greater as to-day's children strongly demand absolutely life-like toys. To a suggestion that a cardboard box might serve as a doll's

bed in a game of dressing-up, in 1924 10 % of the six-year-olds objected that this was impossible; in 1956 40% raised the same objection. Lastly, many children simply have no experience of making things at home; and they have little opportunity to watch techniques which they could copy.

To sum up: the conditions of life and the 'psychic climate' surrounding the child and his play have changed. And children themselves play in a different way. In their play they prove to be more extravert now than they have formerly been. They have less persistence and penetration, and they live out their impulses much more. On the one hand there is an increase in active games, with greater motor activity; on the other hand, a decline in mental activity as expressed in planning, shaping and creating. The ever-growing boredom, and the conception that play can be bought, point to a marked estrangement from play.

This estrangement is a grave symptom, not only from the point of view of health, but also because it robs the child of the balance that can be acquired in play, by adults as well as children. In play, fundamental attitudes towards life can be learnt. This is proved beyond doubt by the correction of faulty attitudes of children that is effected in play therapy; so the fact that children play less, and in a different way, has a decisive significance for the development of the child's personality, and therefore for the entire conduct of life of the coming generation. In this connection it is important to reflect what our individual lives, and the life of society, would be without play.

It seems that the educationists are justified in their assumption that play, unknown to some of to-day's children, could avert many of the so-called 'vices' of our time. In the following paragraphs we shall deal with these educational efforts to further health and personality development by play.

Toys The fact that to-day's children demand larger numbers of toys, rather than an adult's help with their play, can be explained in a number of ways.

To some degree, toys are substitutes for the things that are now missing in the child's everyday life. In this context we should think

not only of the so-called 'natural toys' found by the country child round his house — 'toys' which replace for him building bricks, plasticine, climbing frames and sandpits. In this category also belongs the junk the grown-ups collect in attics, much more of which was formerly available to the child. We also have to consider the varied manual performances a child used to observe while watching the adults at work in house and yard, in garden and workshop — activities in which the child often joined. The handling of varied materials, and a knowledge of the very simplest processes of making things, are for the child the necessary basis for an understanding of the more complicated technical processes. Our primary school children are as keen as ever on finding out 'how things are made'; but, lacking opportunities to find out in their own lives, their curiosity often finds satisfaction only in books describing people like Robinson Crusoe who live under the most primitive conditions and create the basic necessities for a civilized life.

Some toys fill a need by giving the child a chance of physical activity, and of handling varied materials — a need arising from the fact that the present way of adult life and its background do not satisfy childish needs any more. Other toys serve to bridge the gap between the child and the adult world, the immediate confrontation of the child with that world being inadvisable for many reasons. From time immemorial little girls have been given dolls, since it is not desirable to let them play with real babies. For the same reason we now give a little boy a toy car. In his play, by imitating adult ways, the child imperceptibly finds his way into the adult world. It is still a hotly debated question whether warlike games should be allowed in the nursery; a more acute problem is set when we read in a newspaper report from the U.S.A. that a 'little psycho-analyst' has been brought on the market, 'an analyst with whose help the child can interpret his own dreams, and test the grown-ups'. This problem also becomes obvious with regard to the technical toys offered in profusion by the toy shops, and ardently desired by the child. Even the smallest children are keenly interested in our 'technical wonders'. A toy tractor fascinates

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L O N G M A N S

a child much more than the toy sheep grazing by its side, a child being attracted by the movement of any mechanical toy.

It would be unrealistic and unfeasible to ban all technical toys from the nursery. The important thing is to direct the child's play in such a way that he gradually grows up into a technical world. We should bear in mind the child's main desire to watch and understand the construction and functioning of any toy. Should the toy not enable him to do this, its construction and mechanism either being hidden or being above the child's mental grasp, the scene is set for a thoughtless 'pushing a button' attitude. This leads to a merely mechanical, unthinking use of the things a technical age has to offer. No mental involvement is needed with that sort of toy. Another danger lies in the fact that the child is reduced to being a passive though fascinated onlooker, once his well-functioning mechanical toy has been set going. The child is not induced to understand that what matters most is not the admirable technical process as such, but to what use it can be put. Therefore, a crane able to lift loads, which can be used in a variety of ways, is much more valuable to the child's future attitude to technical things than a mere clockwork train mechanically moving in circles. The most profound approach is made through playing with constructional toys. So, a child can acquire technical knowledge based on his own observation and active experience.

Technical toys can become for the child a valuable introduction into a technical world, but only if they are used in an educationally sound way. There is undoubtedly a danger arising from wrong attitudes in the approach to the technical toy. Last but not least there is also the danger of the child's interest being centred mainly on inanimate objects, man and living things having no more place in his play. The difficulty of choosing technical toys from an educational point of view has been shown by a visit to one large city store with its own toy department: in less than a sixteenth of the toys could construction and mechanism be seen, and therefore understood, by the child.

Among the toys that encourage a lasting, strongly emotional relationship, i.e. those toys

that represent a living being, there has been in the last decades a shift of emphasis from the doll to the toy animal as a beloved companion. It cannot be ascertained whether this preference — for the teddy bear above all — has any connection with the diminishing opportunities to have frequent contact with live animals. There can be no doubt that animals, young ones in particular, have an attraction for children. The main purpose of a toy is to be an object of love; so technical perfection and grotesque features, meant to amuse the child, make many toys quite unsuitable for that purpose, — for instance the doll which can drink from a bottle and wet its nappies.

As to toys representing the grown-up world, there is a marked difference between the notions of the grown-up, usually carried over from his own childhood, and those of the child. To a child of to-day, even a seven-year-old, the very best toy train of thirty years ago seems pitifully old-fashioned, as much so as a spirit stove must appear to a little girl.

Since the toys bought for a child have largely become a matter of prestige, and both parents and children are hard-pressed by the toy manufacturers and ever-changing fashions, toys nowadays date very quickly indeed, and not only for the reason that the child rejects them. The manufacturers offer new toys all the time, with hardly any regard to educational considerations. Commercial motives often lead to the wrong choice in the industry's craze for novelty. Hardly has the Sputnik started its journey into space than production starts on many models of sputniks, no matter whether a sputnik is suitable as a toy, nor whether an existing toy might serve the same purpose. In consequence of so much sales pressure, about a third of all toys bought in the Federal Republic of Germany are unsuitable for children. Every year between sixty and seventy million German marks are spent on unsuitable toys. Out of 407 toys on show in a city store before Christmas, only 16.2 per cent. fulfilled all the demands one would make on a good toy. Things are no better in most other European countries. Therefore, after preliminary propaganda work done by the German *Arbeitsausschuss gutes spielzeug*, and

the work of organizations in other countries, all these organizations formed in July 1959 the I.C.C.P. (International Council for Children's Play), with the object of furthering research on toys, of enlightening the public, improving toys, and securing for the child his right to play.

Even if the effort to put at their disposal suitable toys removes only part of the obstacles to children's play the toy will still be the starting point from which one can hope to enlighten parents with some chance of success. As long as parents, as buyers, do not select toys from an educational point of view, thereby enforcing greater consideration on the part of the manufacturers, the toy market will remain unchanged. As a result of the propaganda of the *Arbeitsausschuss gutes spielzeug*, a tendency on the part of parents, manufacturers and toy dealers to pay more regard to the educational viewpoint can already be observed; and it has been shown that the sale of educationally valuable toys need by no means lead to financial ruin.

In the manufacture of toys, new materials and new methods are being used, either adding to or detracting from the usefulness of the toy. For instance the use of plastic materials in the making of babies' toys has great hygienic advantages. But plastics lack the softness and warmth of formerly used materials like wood, straw, cloth and so on. So the baby, when touching a plastic toy or other plastic object — his only way of getting 'into touch' with the world — must find the world cold.

Sheet metal, so far widely used in the making of toddlers' toys and often roughly finished and dangerous, seems to be replaced by modern synthetics. Since toys are now mass-produced for quick consumption, and the manufacturer has to find ever new outlets for them, only a small proportion of the toys offered to the public are durable enough for prolonged use. The fault lies with inferior materials and inadequate workmanship, making for a low price. Consequently, such attitudes as result from the use of more durable toys cannot be developed: attachment to an object in long and constant use; joy in its possession; and care in its use, so as to preserve it. Poor durability and faulty materials in toys often interfere considerably

with play. Nor can a child acquire, from toys that are poor in colour and form, the habit of the daily use of beautiful things, fitted for their purpose. Loud colours and over-ornamentation still seem to be considered specially suited to the child.

If play and toys are to help children to find their way into our technical world — a world that will one day be theirs — we must allow them to do this in their own childlike way. Always and everywhere, adults have had the task of protecting the child from the world, and of keeping from him whatever might do him damage or overtax his strength. What has to be averted changes with the times. We are only beginning to see the tasks that have been set by our contemporary changes. So far, the technical age has often proved to be the enemy of children's play. On the other hand, it can supply the means of serving it. An obvious example is the sound-proofing of walls, which would enable children to play with less

restraint; and the time-saving washing machine or the car which enables the mother to take her child to a distant playground that would otherwise have been beyond her. It is of great importance that we should recognize the task of encouraging play — and not only for the reason that it contributes to the happiness of the child.

Looking back on our findings, we can say that the change in children's play tends to be towards more active games, towards abreaction, and games of movement to the loss of creative play. Finally, there is a lack of absorption and perseverance. In the last analysis, all these tendencies add up to an impoverishment of those human qualities which make for cultural development. Considering the fact that play not only shows a child the way to a cultured life, but also wakes in him active cultural forces, we have every reason to use all available means of promoting children's play if we want to secure the continuation of our culture.

Book Reviews

Throw Away Thy Rod by W. D. Wills, Gollancz 18s. 0d.

Exceptional Children by F. G. Lennhoff, Allen and Unwin 21s. 0d.

THESE TWO BOOKS are written by men who have each devoted more than thirty years to the environmental care and treatment of children and young persons with emotional problems. They can be considered authoritative statements of the practice at the present time in the voluntary, as distinct from the official, schools and hostels for maladjusted children.

However, although it is possible on first reading to form the impression that Mr. Lennhoff and Mr. Wills are in agreement on all essentials and principles, a more careful study reveals two distinct 'methods'. The impression of similarity between these two workers comes in part because they tend to use the same sort of words. For instance, Mr. Wills' book is an examination of the principles and practice of the system of 'shared responsibility' which he has evolved out of Homer Lane's method of 'self-government'. Mr. Lennhoff also says that

he uses shared responsibility, but he does not mean Mr. Wills' method, nor does he acknowledge the authorship of this term.

This varied use of words makes it difficult to evaluate not only these two authors but almost every piece of work in this field.

Mr. Wills seems to be alone in stating with any degree of clarity of thought the principles which lie behind his practice. For this reason it is much easier to make a criticism of him than it is of Mr. Lennhoff, whose book is a description of his practice without statement of principles. However Dr. Glover in his Preface goes some way towards making good this omission.

It is a pity that both authors seem to make a simple classification into 'good' schools or hostels which are 'permissive' in atmosphere and, it seems, have dirty floors; and 'bad' structured or 'disciplined' places that have

clean floors. This classification may well have been valid up to twenty years ago, when the rebels against children being used as domestic labour found it necessary to divert staff-time and energy from cleaning and caring for the property of the institution to caring for the children. But is it valid today? Are not the staff/child ratios much more realistic in every kind of children's community, and have not detergents and silicones come to the aid of those doing this sort of housekeeping, as they have to the ordinary mother?

Both authors seem to imply that their classification into the permissive and the disciplined rests on something more fundamental than such prosaic matters, yet it is over thirty years since Aichhorn did his historic work which raised this whole area of work from the sphere where such questions are of the first importance, where indeed the argument is no longer between those who advocate kindness and those who advocate sternness in dealing with these children.

Aichhorn's discovery was that the 'transference' could be used not only in Psychoanalytic therapy but in what he called 'Re-education'. In psychoanalysis the 'transference' provides the motive power for the exploration and changing of unconscious processes into consciousness. In Re-education the motive force of transference is used, but in a different way. Here it is made to serve the purpose of setting in motion the process of Identification whereby the a-social child takes over as his own the social attitudes of the loved adult. The process of identification is also the means by which the 'transference' is wound up. The child does not continue to need the adult as a love object, because by identification he has 'incorporated' him or her.

Even this very inadequate statement of Aichhorn's discovery shows it to be concerned with a process with a beginning, middle and end, and based on a dynamic concept of human personality. The problems it raises are framed as such questions as: how to induce the transference, how to handle to when induced.

Although Dr. Glover recommends Mr. Lennhoff's book as worthy of comparison with Aichhorn's *Wayward Youth* it contains little to

compare with Aichhorn's work. Indeed Lennhoff's work seems to be based upon simple conditioning, of gradually inducing the desired behaviour from the child. Dr. Glover goes on to give a theoretical explanation of this conditioning process; he says: 'Moreover, throughout his work he (Mr. Lennhoff) applies the touchstone of the transference, a concept of repetitive attitudes and Patterns of conduct which we owe to Freud and which Aichhorn was the first to apply in institutional work with the maladjusted. The friendly transferences, at first so difficult to elicit with anxious or anti-social children, he nurses carefully to the point where they offset, cancel out or liquidate the hostile transferences which are responsible for so much refractory conduct.' It would take us beyond the limits of a book review to question Dr. Glover's concept of multiple transferences. But any adult who has to deal with children would agree on practical grounds that we have to doubt the assumption that behaviour improves with the establishment of 'transference' or relationship with an adult. (Surely it is the common experience of parents that a teacher, or indeed a stranger, seems to evoke better behaviour from their children than *they* can, with their much closer and more important relationship with the child.)

Although Mr. Wills does not claim to be using Aichhorn's method, I think it is safe to say from the evidence of *Throw Away Thy Rod*, and his two earlier books *The Hawkspur Experiment* and the *Barnes Experiment*, that Mr. Wills comes much nearer to Aichhorn than does Mr. Lennhoff. He understands human conduct in dynamic terms and expects more difficulty with the child who has a close relationship to him than with those more distant.

Like Aichhorn, Mr. Wills gives importance to the age and maturational stage each child has reached; he does not expect the child in the latency period to participate in his method of 'shared responsibility', and Aichhorn restricted his Re-education to wayward *youth*. No such awareness of stages of development is apparent in Mr. Lennhoff's work.

However, Mr. Wills does seem to imply that there is only one method, his own, of reaching the emotional life of a child. This is undoubtedly

true for Mr. Wills; this is his own way. It is a pity that he cannot concede that others have their own way and that 'shared responsibility' is not an end but a means to an end, a way of inducing, then handling, and finally winding up by the process of identification, the child's 'transference'.

For anyone who refuses to allow himself to be irritated by this insistence that his method is the only possible one, or by the style of writing, which Mr. Wills himself calls 'hot gosseller', *Throw Away Thy Rod* has much to offer.

Perhaps Mr. Wills' greatest contribution to our knowledge will come to be seen in the value he places on words as a therapeutic medium.

Secondly he insists that the youth should be approached in a manner and atmosphere that is strikingly different from that of a parent dealing with an adolescent in the family.

Until recently we have had no theoretical explanation of why these two factors which have been features of Mr. Wills' work since the time of his *Hawkspur Experiment* should be of importance. Now with the publication of Anna Freud's study of adolescence we can see how words and speech are used in this period of life to control the increased instinctual strivings that assail the mind. And we see too how necessary it is for the youth at this time to avoid the re-emergence of his infantile tie to his parents. To avoid this, the central danger of adolescence, he has to choose for his love objects persons who are different from his parents.

By finding a way to use these two forces within youth, Mr. Wills puts all serious students of residential care in his debt. His work can, together with that of Aichhorn, be used as a basis from which a new type of institution will arise in the future. But before this is possible it will be necessary to have much more careful case studies of children treated in a residential setting. We must soon begin to get detailed knowledge of the type of problem that can and cannot be helped by placing the child away from his home.

At the moment this sort of study is being done mainly by workers in our Child Guidance Services rather than by the David Willses. The usefulness of the former studies will be limited

by the fact that a child will be placed away from his home because his own home cannot tolerate his symptoms, irrespective of whether those symptoms indicate a disturbance that is likely to be relieved by the experience of being placed. Therefore we need studies made in the institutions, which will indicate which areas of a child's problem it is wise to attempt to tackle, and which it is wise to leave to be treated by other forms of therapy. Aichhorn recognized this problem and made a suggestion that still needs to be carried out in a more extensive manner. He taught that 're-education' was a means of modifying the Super-Ego, and was therefore adequate in those cases whose problem arose from having a too compliant Super-Ego; but for all cases where the problem arose from acting out some fantasy that was barred from consciousness, it is necessary to use the process of re-education as a means of enabling the child to accept Psychoanalytic therapy.

Since the 'maladjusted' child met with in our residential schools often presents both an inadequate Super-Ego and the acting out of unconscious conflicts, we need the knowledge that will guide the staffs of the schools in deciding which approach is most likely to be of benefit to the child.

It may well be that the special schools for maladjusted children that are maintained by the more enlightened Local Authorities are taking the lead in this field from the voluntary bodies. Some are appointing Child Psychotherapists to work directly with the school staff as part of the team, others are placing children in schools or hostels near enough to the child guidance clinic in the child's home area for the child to continue in treatment that was commenced before placement, and continued during placement and after his return home.

From both these methods it should be possible to get some of the information that is at the moment lacking. For instance, Dr. Glover and Mr. Lennhoff mention the unfriendly behaviour of children when first placed in a school. Dr. Glover says this is refractory behaviour resulting from hostile transferences. But is it? It can be, and sometimes is; a lot depends on the age and the development of the child. One factor, not mentioned in either of

these books, that seems to be almost regularly present in the early days and months when a child is first placed away from his home, or even where he is moved from one residential to another residential school, is a period of mourning in which the child has no object relationships outside fantasy and is overwhelmed by anxiety. It may well be this 'home sickness' that causes symptoms to disappear like magic, or that causes them to become exaggerated, or new problems to arise.

A recent and helpful use of psychotherapy has been to enable the child to face this period of mourning by preparation for it *before* he leaves home, and its further use as a means of enabling the child to work through it after he is in the school, and so to adjust that he gets benefit from the new environment.

This new work is the use of psychotherapy preparatory to re-education, in much the same way that Aichhorn recommended that re-education should be used to prepare the child for psychotherapy.

Mr. Wills also deals with two related problems on which we need much more detailed knowledge. The problem of how to induce a relationship and how to limit it when it is induced.

He says that, to get the child to love you, it is first necessary to love the child. To induce yourself to feel love for the child you have to go through the actions of loving the child; in time the actions will have meaning. Mr. Wills seems to attribute a mystical explanation to this observation; this need not detract from the value of his observation on the problem nor of his way of dealing with it. In effect Mr. Wills is saying that these children most readily make a relationship with an adult who overvalues them. In this he is using the factor that mothers ordinarily use to first induce love in their baby.

With these older children the specific factor seems to be that it is necessary to value that part of the child that he most values in himself, whether or not this attribute exists outside the child's fantasy, and whether or not it is a desirable trait. But no mechanical exploration of means of inducing a transference in a child

can hope to steer a course through the complications involved with the sureness of Mr. Wills' method, because he recognizes the essential precondition; the emotional state of the worker. Throughout his book, Mr. Wills shows that we are dealing with emotional problems which can only be effectively helped by emotional means. This imparts a challenging note to his work and possibly arouses resistance. However, he is far from thinking that emotion alone will solve these problems and he goes on to deal with the problems of what he calls lowering the emotional temperature.

This part of the work is what psychoanalysts would see as limiting the aims of the transference and what Aichhorn would see as replacing the transference by identification, — the change from the initial to the terminal phase of the re-educational process. Here it is that Mr. Wills uses the youths' tendency to maintain control through the use of speech, and round this he has built his system of 'shared responsibility'. It is probable that this system works so well for Mr. Wills, but is so hard for others to follow, because, in making use of it, his pupils are also identifying with Mr. Wills' own great enjoyment in the use of words. Had he been a musician it is likely that he would be advocating composing for maladjusted children with the conviction with which he advocates shared responsibility.

This does not detract from Mr. Wills' work; it gives a pointer to those responsible for selecting people for this sort of work. It is necessary to have as workers in this field persons who have sublimated their own drives in a very definite way, one might say almost in a crude way — the way we associate with the artist, perhaps — because it is with such people that the maladjusted youth seems to find it easiest to identify. The psychotherapist should keep his way of dealing with his own strivings out of his treatments; but the re-educational therapist uses his own solution as a central focus in his treatment.

Arthur T. Barron

Shorter Reviews

Netta by Monk Gibbon, *Routledge & Kegan Paul*, 30s.0d.

This book is the life story of the Honourable Mrs. Henrietta Franklin, daughter of the first Lord Swaythling, who is still at the age of ninety-four leading a highly active and useful life, and commuting between her home in London and her home in Donegal.

The chief interest of this biography for educationists is in the fact that Mrs. Franklin was a devoted disciple of Charlotte Mason, and that the successful promotion of the Parents National Education Union in the early years of this century was largely due to the enterprise of Netta. Educational theory had at that time hardly seeped into the homes of the rich. Girls especially were often brought up anyhow. Governesses might be cultured and humane, or might be neither. Even considerate parents might not know what was going on until things went badly wrong. Charlotte Mason evolved a system based on respect and understanding for the child and respect for the subjects to be learnt. Her books and educational programmes were designed to be studied by parents and governesses, and schools also could follow them.

But preaching a doctrine, evolving a system are one thing, getting them known and adopted another. That is where Mrs. Franklin came in — and stayed in. She spoke, wrote, financed, organized, importuned for the cause. The movement was highly successful, and a great many poor little rich children, and not so rich, were so much the better educated.

The P.N.E.U. was only one of Mrs. Franklin's many causes. She belongs to one of the groups of related Jewish families with wealth, brains, power and a tremendous social conscience. The book is interesting as a picture of this society, furiously energetic, stormy, voluble and immensely kind. And as a peaceful and happy background, the story has the beauty of the hospitable country house in Ireland.

The description of such a life as Netta's is not easy, and Mr. Monk Gibbon has not surmounted all the difficulties. So many people, so much busyness: a lot of it reads rather like a gossip column. But nevertheless the picture comes through.

Evelyn Lawrence

The Pupil's Thinking by E. A. Peel, *Oldbourne Book Co. Ltd.* 15/-

This book, the author tells us, aims to discuss the findings of research workers in the psychology of thinking 'in terms of school situations'. Most of the book describes the growth of the capacity to think, from early childhood to maturity. A final chapter points the importance for education of the conclusions reached. The glossary of technical terms is most useful, and the bibliography an excellent basis for further reading, though perhaps Vinacke's book should have been included.

The psychology of thinking is one of the most difficult and technical parts of the science, and its conclusions are not easily applied by teachers. The author has given us an able exposition of the theory, with many comments throughout on how teachers may make practical use of it. Yet the book, excellent in its summary of theory, still does not devote enough space to its application.

The theories of Piaget are taken as basic, comment from Gestalt and behaviourist sources receiving much less detailed treatment. To obtain a more balanced view one would wish to find more of the criticisms of Piaget's standpoint by research based on other hypotheses and methods.

The emphasis on Piaget gives rise to two other points worth comment. First, the highest form of thinking is taken to be of a logical and scientific kind (a hypothesis not verified), and the treatment of thematic thinking (roughly speaking, thinking of other than logical kinds) is scantied. Second, the author has brought into his book the logical schemata of Piaget, with the result that his explanation is at times very complex. He deals freely in symbolic accounts of thought, especially in the complicated Chapters IV and VI, and though undoubtedly the material is best dealt with by mastering the symbolism, many readers not familiar with the standard signs of symbolic logic will be put off. One feels that explanation without symbols would be longer but worth while, or alternatively, that a further section or appendix (like the author's statistical section in *The Psychological Basis of Education*) on the operations of symbolic logic and the meaning of

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symbols, would be a great advantage.

But despite these criticisms, no other book attempts to do for educationists what this one has done. Its great value lies in the author's understanding of educational needs, and in the useful hints scattered throughout. Moreover, nowhere else to my knowledge, is such a clear and concise description of Piaget's stages of thinking to be found. The book is of relatively small compass, lucidly written and attractively produced, and is strongly to be recommended to teachers and to those training to be so.

Leslie R. Perry

Let's Learn to Read, by Jenny Taylor and Terry Ingleby, Published by Blackie & Son Ltd., prices Book 1, 2/3, (supplementary 1/-); Book 2, 1/9; Book 3, 1/9, (supplementary 1/3); Book 4, 2/3 (supplementary 1/3); Book 5, 2/6 (supplementary 1/6); Book 6, 2/3 (supplementary 1/9) Book 7, 3/6;

Book 8, 3/6: Six Story Readers 2/- each.

This new reading scheme by Blackie presupposes that a child using it is actually ready for reading.

This scheme seems to me excellent for the intelligent and ready child.

The handout points out that the scheme seeks to avoid boring repetition, and it certainly has succeeded here. I suggest that with the use of just a few more words a large range of interesting supplementary material could have been produced for each book which would have been very useful for the average and slow reader.

The scheme includes a comprehensive and useful range of apparatus and aids. Head teachers in many cases economize on their requisition allowance by not buying the complete schemes, only the readers, hoping their infant teachers will supply their own apparatus. This seems to me a foolish economy as the authors of schemes like these have put a great deal of thought into

the complete work which loses half its value if truncated.

The three books for teaching sounds are most intelligently thought out. They are separate from the general reading matter which is wise. Many teachers will find them particularly useful and worth having.

The colour and illustrations are above average, and the type of print is simple and ties up with the children's own writing. Only in the final book, No. 8, when the reading habit is firmly established, is the conventional book print used.

The six story readers which conclude the reading matter are attractive and give plenty of stimulation and excitement to the newly acquired skill of reading and I feel this scheme would have been excellent if as good supplementaries had been provided to accompany the early books. I fully agree that boring repetition is to be avoided. But varied repetition is very important to the slow child.

S. V.

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THE NEW ERA

IN HOME AND SCHOOL

The Needs of Youth *

Ben Morris, Professor of Education, Bristol University Institute of Education

THIS IS AN AGE in which we hear a very great deal of criticism of young people by their elders, — by parents, teachers, employers, by the community at large. There is criticism of their manners, their habits, their values or lack of them, of the things that they do and admire; criticism of their capacity to work, and of their attitude towards the older generation, towards us. In England recently we have had a wave of criticism evoked by the fashion for rock 'n' roll sessions and before that it was jive. I often wonder what all the fuss is about. Thirty years ago I was learning to dance the Charleston. I still do it now if I can find a partner. I think the Charleston is superior to rock 'n' roll on the whole, but not as good as jive. There is a great deal of talk too about young people having too much money. Now I think this is true. They have too much money, and unfortunately they have not had much education in how to use it. Some of our problems regarding young people seem not to be confined to the United Kingdom but to be shared by other countries. Apparently in many places there is a problem of juvenile crime. People also talk about the loose morals of the young, meaning their sexual morals of course. How much of this is well founded and what sorts of standards are being applied? There is also much talk about 'Teddy Boys' (in Australia, 'Bodgies') and about youthful violence. I am inclined to think that what is said and printed about violence relates to a rather small proportion, to what one might call the criminal fringe.

Now this voice of public criticism is not content with condemning what young people do and what they like, but goes on to find the causes of it all. It usually finds these in lack of discipline in the home. Before we dismiss this

*This article contains the gist of one of Professor Ben Morris' lectures given in Australia last spring, and is published with grateful acknowledgment to *New Horizons*, Editor D. McLean, 34, The Point Road, Woolwich, N.S.W).

idea, we must remember that the teenage children of to-day were born round about the middle of the war when homes in fact were disrupted, and it might not be altogether fanciful to draw some connection. Nevertheless, I feel a certain amount of scepticism about this as the major cause of everything. Another favourite target in England is the newfangled methods of the schools. The trouble is that those of us who are very interested in finding such schools so that we may conduct experiments in them have the greatest difficulty in discovering any! Some people even go the length of thinking that modern youth is degenerating in some unspecified way. But first of all we ought to ask whether it is true that the modern generation of young people as a whole is so materialistic, so uncouth and so irresponsible as it is made out to be.

I want to present to you two different accounts of very much the same scene, two different interpretations of a very common modern scene in England. These are accounts of young people in one of their haunts, their latest haunt, the juke-box cafe. This is an account given by Richard Hoggart, whose book *The Uses of Literacy* some of you will know. He says, of what is supposed to go on in these juke-box cafes: 'Girls go into some, but most of the customers are boys between 15 and 20, with drape suits, picture ties and an American slouch. Most of them cannot afford a succession of milk-shakes and make cups of tea serve for an hour while, and this is their main reason for coming, they put copper after copper into the mechanical record player. The young men waggle one shoulder or stare as desperately as Humphrey Bogart. This is a peculiarly thin and palid form of dissipation, a sort of spiritual dry-rot amid the odour of boiled milk.' Now here is another view, a rather different one: 'A juke-box cafe' not at all like Mr Hoggart's. I sat in one for a

succession of evenings watching and listening. I saw a few drape suits or picture ties, though I did not know how to look for an American slouch. What I did see was a crowd of young people talking, teasing each other, once or twice indulging in a little horse-play. Occasionally they passed round photographs or exercise books from night-school. If there was sometimes rudeness, there was courtesy too. Never was there any suggestion that the customers were anti-social or utterly bored or lifeless. The scene was one of groups of relaxed young people, learning in their modern fashion the arts of social intercourse and conversation, and the value of human relationships. The big girl in the fluffy man's sweater who had boundless energy, the quiet fair-haired boy with bright blue eyes which missed nothing, the young lad whose repartee with the young waitress so entertained his friends, another boy who treated his girl with such consideration; these were neither bad nor dull.'

Well I think it is good to hear someone speaking up for the young, because I am very much on their side. I do not find there's much wrong with modern youth. I like most of those I meet, and I've been meeting many young people in the last few months, on a journey that has taken me across parts of Asia and now to Australia. Where youth goes wrong, seriously wrong, we may be tempted to ask whether it is not probably largely our fault, the fault of their teachers, and of the community as a whole? But to follow that line of thought too far would also be a pity. I do not think we can go on blaming the family or the school, or the community.

Is it not perhaps much nearer the truth to say that it is more difficult to grow up to-day than it was, both for children and for parents. I do not think it is any good looking for someone to blame for our difficulties, nor indulging in a great deal of self-reproach. If we have failed in some respects, perhaps in the past someone else failed us too. It seems to me to be much more important to look on the situation as one which offers us a challenge.

Perhaps it is rather more difficult to grow up to-day than ever before, and this fact alone may offer a special challenge to us. There

always has been a problem between the generations. There is nothing new in the older finding much to criticize in the younger, nor in the young finding a good deal to criticize in the old. But I think there are *special* difficulties about growing up in the world to-day. These are bound up with the fact that we are living in a changing world; that we are involved in social changes of a very deep and a very far-reaching character. And out of this turbulent process we have got to expect problems.

The way in which it affects the question of growing up seems to be somewhat as follows. There has been a decline of established codes of behaviour, of certainty about right and wrong as far as conduct is concerned, and particularly of certainty on the question of how to bring up children. You see, in simpler societies there was never thought to be any difficulty about bringing up children. I do not mean that it was ever 'easy' but nobody had ideas about it! You just did what your mother had done and her mother had done before her. You relied on the wisdom of the tribe. There were things that you did with children. This art or lore of child-rearing could be handed down, you did not on the whole have to think about it, and that produces a much simpler situation in many ways. But in our changing society, we have been forced to think about child upbringing. We have come to know something about the effect of early experiences on later personality, on behaviour, on later health. We have become very conscious, I think perhaps over-conscious, of questions surrounding the upbringing of children. I am rather against extensive reading

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of psychology by parents, particularly some kinds of psychology! Its effect is very often just to make parents anxious and unsure of themselves. Someone told me recently that one of her children seeing a book on psychology in her hand said to her: 'I know what you're looking for, you're looking to see what you've done wrong about me.' Many young people's parents have come to distrust their capacity to bring up children which is unfortunate. The essentials of child rearing and development are really very simple, if you boil them down to principles. I would simply say 'love your children and use your common sense.'

Certainty has also been removed from other aspects of living. Growing up in a simpler community did mean that for most children there was a fairly set path towards a career and towards marriage, towards work and love, towards the two most important things in life. What you would do was pretty well settled for you, and whom you would marry was pretty well settled too. Once you introduce a wide variety of possible careers, difficulties of choice arise. The adventure of falling in love and marrying whom you want is a relatively new one in the history of humanity. I sometimes think we haven't quite come to terms with this method! I'm not suggesting we put the clock back, but I'm not at all convinced that marriage on this pattern has been so far any happier than marriage by arrangement, which has been the traditional pattern of mankind.

Again, growing up to-day does demand wider loyalties. It is not enough to be attached to the family, to the small community, to the village. We expect our young people to begin to take part in a larger society. We expect them to begin to have some sense of their responsibilities as citizens. And there are loyalties which are bigger and broader still. Many of us would feel now that loyalty to humanity as a whole is fast becoming an over-riding requirement. No doubt loyalties must always begin at home, in the family, but the demands that are being made on us and on our capacity for loyalty are increasing.

Moreover the roles of home and school have altered too. Schools are now expected to take over functions which formerly belonged to the

home. There is also a decline in many of the old and widely accepted religious beliefs and value systems. The young to-day are questioning even more than our generation did the faiths of their fathers.

I think that these things in themselves are enough to make growing up rather more difficult than it ever has been, for parents, for teachers, for young people and for the community. One central thing makes it more difficult, and that is that there is much more choosing to be done. To be able to choose and to choose wisely requires a certain degree of maturity. That is why we have got to regard conditions to-day as a challenge. I am not for putting the clock back; I think that all these changes are to be welcomed; I think indeed that they are part of humanity's coming of age. It is the need to choose which is basically disconcerting. People have to think more and feel more deeply about their lives and about what they are doing. This is really the background against which we ought to set any study of young people growing up. I propose then to look at our adolescents and what it seems to me we ought to take into account in our dealings with them, the things that we have somehow got to remember — not remember necessarily in words or as doctrine but to remember in terms of our own feelings and attitudes towards them.

The first thing about adolescents, is that they're in a stage which could be described as a second childhood. This is a second formative, flexible period of development. The behaviour of adolescents reminds us in many ways of the behaviour of children under five. Their feelings can be more deeply and more easily stirred than those of children in the intervening period. Like early childhood, adolescence is a period of flexibility, in which young people are working through many of the problems which they began to work through when they were very young, particularly with their parents and with one another. Puberty brings into relief once more many of the patterns established in childhood, and it stirs up old conflicts in new forms. This is to be welcomed because it represents a second chance to solve fundamental problems of human relationship.

This is a very important matter. We have got

to expect difficulties, we have got to expect adolescents to be emotional, to be hypersensitive, to be full of feeling, even although they behave in a way designed perhaps to make us think that they have got no feelings at all. Again this is a stage, as we know, of transition. I do not think we take this seriously enough. Adolescents are neither children nor adults, and yet they are both, and they are one or the other by fits and starts. They are in continual oscillation, they are inconsistent, they are often uncertain as to whether they are adults or children. And this reaching out forward, and perhaps over-reaching themselves, and then having to retreat is I think a quite necessary thing. One is often astounded by how adult some adolescents can be and then almost the next day how childish the same adolescents are over other things.

Adolescence too is the period of dreams, of conscious dreams, *par excellence*, and here again this is something I am not at all sure we have reckoned with sufficiently fully. Dreams at any stage of life, but here more than at any other time, are of the greatest importance. What would life be without its dreams? The young must have their fantasies and there is no good in deploring the fact that these fantasies may take forms that we adults do not like. Have we forgotten our own youthful dreams? Mostly the fantasies are concerned with the kind of status they can win for themselves, with how they stand in relation to their fellows, with possible careers. They are dreams of success, and of course of love. Such fantasies, if they are to ripen into genuine and serviceable ideals, require nourishment and food of the right kind. Here is our great opportunity, but I am not sure we always understand it properly. We usually content ourselves with criticizing the young because they are reading *Woman's Weekly* if they are girls, or the various adventure comics if they are boys, or because they like to look at similar things on TV. I think we have got to see that these things have their educational significance, and be prepared for them to go on, and for time to elapse before growth can go further.

Of course they are very much in need of the company of their own friends, their peer group

as we have come to call it. There ought always to be the opportunity to meet easily with others of the opposite sex, and also the opportunity to escape from the opposite sex easily and be with their own sex. Both are very necessary. I'm not at all sure that our educational arrangements are sufficiently in line with such requirements. We must expect this to be a period of exploration in personal relationships. Unless the young are free to make this kind of exploration, their chances of making wise choices of permanent relationships will be much reduced. It is the relation of the sexes that seems to cause the older generation most concern. I do not want to elaborate on this but I still feel that although Mrs. Grundy seems to have disappeared and we've all waved her goodbye, she still lingers on in the minds of many parents and teachers. We get alarmed about things that really need not alarm us at all. This need of boys and girls to meet each other, of course, is one that schools can in part cater for. But I am not here pleading necessarily for co-educational schools in the full sense. I am not one of those who are so prejudiced by their own up-bringing as to think this is the only way. I do think however that we ought to see that where there are single sex schools, the opportunity for mixed activities is easily available.

But it is not only schools we have to be concerned with. A vast number of our young people leave school at an age when they are still in need of very great educational care and concern. I am not necessarily advocating the raising of the school-leaving age. I have doubts about pushing the age legally further than fifteen until we have learned better how to implement what we know about adolescents. I would not want all young people to stay longer at some of the secondary schools that we have at present. Too many of them hate school as it is, so why continue the misery? In England there is a very great problem of providing outlet for youth in their leisure time after work. Youth clubs do a valuable job, but they do not come near to coping with the problem in terms of numbers or in terms of ideas. I do not know the state of things here. My first impression when I landed in Australia was that there could be no great problem of this sort on account of

all the opportunities for outdoor life. Then I was reminded that darkness must fall!

There have been a number of investigations recently into the youth question in England, and we have had views expressed by young people themselves. Those that do not feel satisfied are in the majority I think. There are two sorts of problems. Here are two extracts from a report which made use of the opinions of young people. The first is about a girl in London. 'I am 18 years old and I live in the North-East part of London. This is the most uninteresting, boring, and depressing place any teenager could wish to live in. I have tried the local women's institute for P.T. Some P.T. — all middle-aged women trying to get their weight down! There is absolutely nowhere for a teenager to go.' And from the Midlands: 'This district must be the deadliest hole in Britain. Ask anyone who lives here and they will tell you the same. Every night we are sick and tired of standing on the street corners. Sometimes we feel like doing something desperate. You just have to experience great boredom like this to know what it is really like.' Through all the reports there comes this refrain: 'There is nothing to do, there is nowhere to go. They treat us like children. There is somebody always telling you what to do.' That is the great criticism of us and our society by youth itself.

I do not mean by this that there is not a considerable proportion of adolescents who do find satisfaction in our youth clubs and other pursuits. But these clubs fail to touch the major block of youth. These other teenagers go to the juke-box cafes, not to the youth clubs. And actually, in many respects, I do not blame them, having had a look at some of our youth activities. We simply fail to speak to their condition. We look on the thing from an adult point of view, which does not get near the reality of their situation. Perhaps the most obvious need of young people is for a growing independence and, at the same time, for a good deal of support. It is this double problem which perplexes us. They need to be given increasing responsibility, they need to have a bigger share in deciding what they are going to do. That is the great complaint youth has about youth clubs. 'They tell us what we are to do, we

don't get a chance to plan for ourselves.' And the clubs that really let teenagers plan things themselves are by far the most successful clubs.

It is only by being given responsibility that anyone learns to be a responsible person. At the same time, adolescents are not capable at this stage, of taking *full* responsibility, they have got to be supported, they need adult guidance. Here our motto should be, 'Stay near and be available but interfere as little as possible.' Of course this double-edged business is difficult for us. I mean for example that we have got to put up with defiance from these young people, defiance of adult authority, defiance perhaps of our most cherished views, and of our rules. It has always seemed to me that the ideas which are now quite common about bringing up children are really the very ideas which would help us here. Wise modern mothers of young children know that when you run into this kind of defiance, you don't just oppose, you temporise and offer alternatives at least. This seems to be, on the whole, a pretty wise way of dealing with the defiant adolescent.

Even if disagreement does not go the length of defiance, it is a kind of testing out of adult values. It is often through departing from adult views that the young come in the end to value them. Many parents are worried because adolescents often seem to want to become the opposite of what they, the parents, are. Adolescents may want to change their church, or to give up church, or to do the sorts of things that mother and father never did and do not approve of. I think that most of the time, within reason, they have got to be allowed to do these things. There is a paradox about the relations between parents and children, particularly in this phase, a paradox which can be expressed by saying that only if you are prepared to let your children go, do you have much chance of keeping them.

This situation, with the adolescent demanding independence and yet needing our support, is difficult for us because it requires us to have a look at ourselves. We need to be quite sure why it is that we feel upset or enraged with some of their suggestions and ideas. Is it merely because what they are doing is a threat to our authority, a challenge to the need we feel to

control them? It is very easy to interpret the adolescents' need for support in terms of our need to control them. And the distinction within oneself, in knowing when it is the one and when it is the other, does require us to do some reflecting. We must watch very carefully that we are not merely acting out of jealousy. There is often a lot of unconscious, even semiconscious, jealousy of young people. After all, they are beginning life. They are where perhaps we would like to be again. One sees this in families, between fathers and sons, mothers and daughters. I do not think that the rivalry between mother and daughter over who is going to be the belle of the ball, so to speak, is as common as it used to be, but you see it between girls and their school-mistresses all right. A friend of mine once defined the secondary education of girls in grammar schools in England as a conspiracy to prevent young women growing up. This is an exaggeration of course, but there is more than a grain of truth in it. I am not out here to condemn adults, parents or teachers, because I know what sort of thing this is myself. And it is not always easy to recognize one's true motives or to deal with them once they are recognized.

Of course, we have to be clear about our own values and where we stand. We have to be ourselves. Parents sometimes misinterpret the idea of what understanding the adolescent means. It does not mean being like them. A cartoon recently appeared in one of our well-known weeklies in England depicting a family sitting room in which father and mother are seated on the floor in open-necked shirts and jeans. The record-player is there, with long-playing records scattered around, and in the corner there are a couple of teenagers. One of them is saying to the parents: 'Why can't you two be squares like other kids' parents?' They need us to be ourselves, as well as to understand them. And finally, I think they need the help we can offer in giving them some vision of their future. We have got to help them to relate now to what comes after, to help them to see a connexion between their dreams and fantasies and the realistic fulfilment of these. They have to be helped with their deep-seated desire to be grown up, because I believe young people want

to grow up. And we must help them, usually by example rather than by talking, to form some reasonable ideal image of themselves, of what they ought to strive for. These are problems for parents and for teachers alike, and they are not the sort of things that should necessarily enter much into conversation. What we are is very much more important than what we say, and children and young people can usually size us up pretty shrewdly.

What about the implications of all this for educators and for the school system and our general care of young people? I think we had to start this way to get to the fundamentals. The first obvious thing is that we must fully accept our pupils as they are in all their individuality and with all their individual differences. The problem here is no different from that of the primary stage. It has merely become greater, more exaggerated. There is an enormous range of talents and interests and of stages of development.

Yet to what extent are we forcing our pupils into only one or other of a very few categories? The classification of children into ability groups or into subject 'sets', although in some ways useful, does not get to grips with the issues. Even in a class of thirty who are supposed to be of the same kind, you have in reality thirty different human beings. Until we really come to grips with individuality we shall continue, I think, to be fumbling about with the problem of secondary education.

But it is not only the young people who have their rights and needs; schools and adults have theirs as well. I would not like you to think that it is my view that one can build a school entirely on the basis of what children appear to need and on the idiosyncrasies of individuals. No one has ever done this because it is in principle impossible, because to make a distinction between the needs of children and the accomplishments and values of the adult world is to make a false distinction. If you make that distinction at the beginning you are done for in your educational thinking. Children's abilities basically correspond to the great human achievements, and it is the job of the school, and the responsibility of the school, to see that its pupils are introduced to these, as appropriate.

THE SUBNORMAL CHILD AT HOME

F J. Schonell,

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This book by experienced authorities, written primarily for parents of sub-normal children, will be most helpful also to those who teach or care for the welfare of these children in other ways. It offers detailed suggestions about everyday routine, activities and apparatus to help the child at each stage of development. 'Of absorbing interest ... Teachers will find this sympathetic assessment invaluable.' — *Teachers World*

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What human beings have created they have created out of their own nature. If we had not these potentialities within us, we could never have done what we have done. The alleged dichotomy between the demands of society and the nature of the young human being is in principle a false one.

Of course adult society is capable of misunderstanding itself and of misunderstanding children. In fact it persistently does both, and the history of education from one point of view is simply the continuous effort of educators to come to understand the world, themselves and children better. One of the ways in which we misunderstand the nature of knowledge and of human achievement is, for example, by thinking that there are things called subjects, which somehow exist apart from the human beings who create and sustain them. Provided that we understand children and that we understand adult human achievement properly, the two correspond, they are correlatives. So the school has the right to try to represent the higher forms of achievements, the more mature values of life. Schools should require a great deal of children,

but the difficulty is to know how to go about it.

Quite clearly they must do it in such a way that there is really a very wide range and variety of opportunities open to pupils — a variety not simply of courses but of ways of exploring different aspects of human experience. I think that what we offer is quite miserably narrow compared with what we ought to be doing, compared with what we have got to do in the future. We must believe that children want to grow up, and that these things are their natural heritage. But the most important, the most difficult thing for most of us to realize is that we have got to begin where children are. We cannot begin from where we might want to begin, from where we think they ought to be. This is the most difficult problem to solve in dealing with the education of the adolescent, to start at their point, no matter how lowly this may be. I do not mind if they read pulp magazines. We ought to find out why they read these things, and what in them corresponds to their needs. Then we should ask whether we can help them to fulfil these needs in perhaps just a slightly more mature fashion. We shall not do it by commanding them to read the kind of books that we think are good books. Often they just will not read them unless we make them, and then get very little out of them.

Again, what we ask them to do must have some relevance to what they feel is important for their own lives. I do not mean that we should run only vocational courses. But for most children of this age the curriculum ought to have something about it which relates it to the kind of life they know round them. They ought to sense some practical relevance in it for them. I do not know to what extent secondary education in Australia is still, as a whole directed to the requirements of the university. I hope that you have moved some way away from that. Certainly, in Scotland, in my young day, the University really dominated secondary education. England has begun to make a substantial break-away from this pattern. And many of our modern schools do embody a good many of the most important educational principles. A genuine search is going on for the most adequate way of nourishing the growth of these young people who are, to put it mildly, never

going to be university dons.

Finally, I would like to say something, just a little more pungently perhaps, about the problems of adults. It seems to me that the real problems that face us in the education of the adolescent, whether in school or out of school, are problems of adults rather than of adolescents.

Two things are of prime importance. The first is that we have really got to believe in these young people, — that in them there is enough goodness, enough love, enough possibility of responsibility, of response to challenge. We do not put these things there but they require to be nourished in order to show themselves. We have to believe this. We have to believe that adolescents spontaneously, as do young children, evolve their own sense of morality, that they have their own standards.

Now there is plenty of proof of this. In my sojourn in another Australian state, there fell into my hands a very interesting document called 'the teenager's code'. They drew it up themselves, dividing their groups into juniors, intermediates and seniors. The divisions are: juniors, 13–15, intermediates 16 and 17, seniors 18 and over. Juniors, bed by 10 p.m., except on one night a week for the pictures or other social outings. Thirty minutes travelling time should be allowed, but they should not be out of bed later than midnight on the night they go to the pictures. Intermediates, bed by 10 p.m. (remember the age, 16, 17) with two nights out a week and the same thirty minutes for travel. Seniors, 18 and over, to retire at 11 p.m. on normal week nights. After a night's entertainment they say it is reasonable to expect a girl to be in bed by 12.30 and a boy by 1 a.m.!

There is a wonderful section on boy-girl relationships. I will quote one thing. Under the heading of kissing — 'This is permissible as long as it is in moderation'! How would you define 'moderation'?

Now what do these rules really represent? They apparently represent the sort of ideals that they have made for themselves. However, I think we can recognize in them their sense of what *they* think *we* would like them to be. The rules are an adolescent rendering of the expectations of adults. Nevertheless this is im-

portant, because these expectations are to some extent shared by the adolescents themselves, or they would not reproduce them. There is no sense of real hypocrisy about the document, but it is somehow just too good to be true, for they do not share these standards completely.

Yet the document ought to reassure us, for these standards are much more severe than those most of us would set for our children. Left to themselves, just like young children, over matters of discipline adolescents can be much more severe and exacting than adults. These standards represent exaggerated demands upon themselves. Certainly we ought not to be surprised if they do not live up to them. I think indeed we ought to be glad that they don't. In time they will work out their own standards, with appropriate help from us. These eventual standards may not be ours. This does not in itself matter. Indeed the cardinal sin of the adult is to attempt to make the young in his own image. To do so is to deny to them the right we claim for ourselves, the essential human right to discover one's own destiny.

Secondly, we have to believe in ourselves. We have got to believe in our own powers and our own capabilities. Many of these are I think unexplored. Most adults could do many more things than they actually achieve. To have a belief in our own powers of going on developing and changing is quite crucial, because it is only if we continue to develop ourselves that we can understand development in others. The bond which can most securely relate us to those who are younger than us and in our care, is a sense of partnership in that we also are developing beings. In this sense of partnership one finds the essential clue to the nature of education. Education is not essentially training or instruction. These are no doubt necessary to it but they are quite subordinate aspects. At any rate to me, education is a partnership with young people. It is a human adventure in reciprocity on the road to maturity.

The mark of maturity is an inner sense of freedom, come what may. To aspire to such freedom is to accept the challenge to understand, to love and to serve one another. This is the challenge of the modern world to youth and age alike.

Teaching, Helping and Growing

Margot Hicklin

I HAVE re-read with profit a symposium* published in 1956 in which depth psychologists of different schools came together to see what they had to offer to the teacher, and have been turning over in my mind some consequences of what that symposium implied, in terms of situations rather than focal points. In working with people of every kind I have sometimes seen that their professional work tends to get stuck over literal interpretations and causal connexions. We need to spend a lot of time loosening these in the light of any difficulty that presents itself in practice.

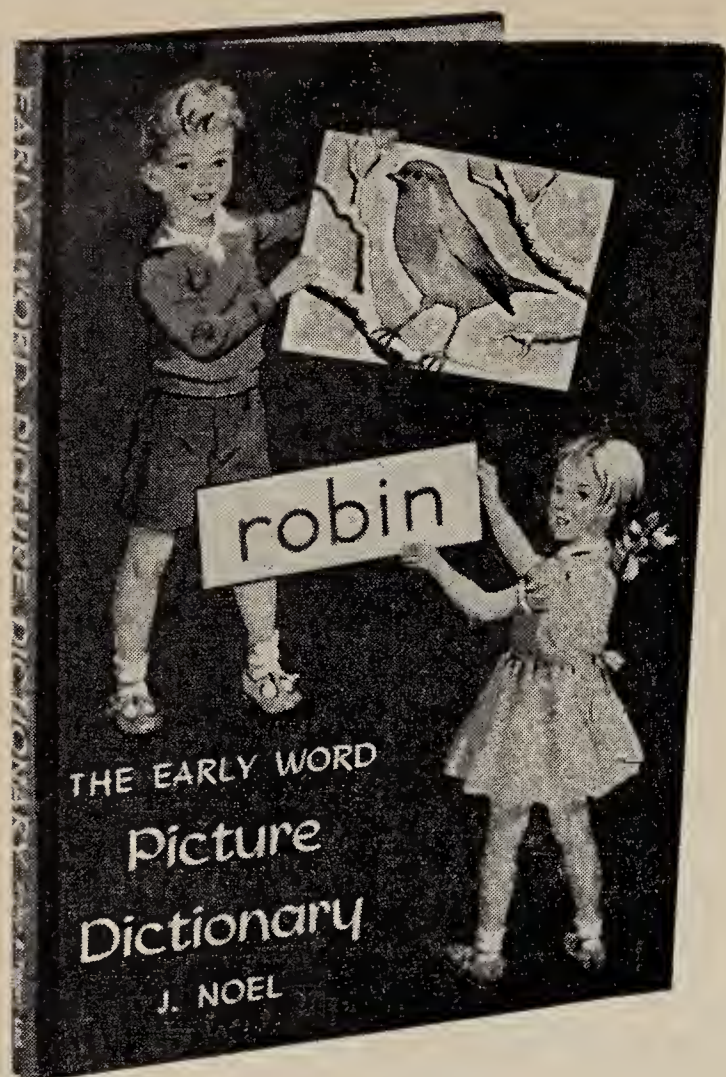
May I start right off with such a difficulty? Eric is seven years old, the youngest of four children. At home, he more than holds his own, being the most thoughtful of them, and the only boy actually at home; in his quiet way, he is a match for his more outgoing older sister who will bully him overtly, but give in to his subtle attempts at revenge without a murmur. At school he is competent in every subject, well-behaved and well-liked. However, when the mother comes to the School Open Day, the Headmaster asks to see her. 'Why is Eric never aggressive with the other boys?' he asks, adding that he fears this may lead to difficulties later in life, as he may not be able to assert himself etc... The mother tries to re-assure the Head that there is enough aggression shown at home to satisfy her, and that she, for one, has no fears about his future. However, the Head will not take this into account, and when the Report comes, this point is the only criticism offered in an otherwise remarkable record.

It would not have been surprising if the mother had been shaken in her confidence after this, but fortunately, she had benefited from psychological training, and could see the Head's point of view better than he could see hers. Not knowing what psychological training the Headmaster had, I had better declare my own bias which can be described as 'family centred'; I am always on my guard against making any

comment which might in the least tend to disrupt familial unity. In any case, prediction in human affairs is a tricky though attractive undertaking. Many more of us will read 'what the stars foretell' than care to admit it, and prediction from evidence of non-aggression in a child is more serious, because it takes the form of a suggestion, and this suggestion may do something — however indirectly — to bring about the result foreseen.

I do not mean to imply that such pronouncements can in themselves cause that effect, or I should be guilty of the same literalness in seeing causal connexions which I attribute — for theoretical purposes — to the Head in question. What I have noticed is the shift in emphasis which may affect a developing child: the latent aggression whose expression is suddenly regarded as desirable by the school — and it might just as well have been by the home — could just swing the balance of the child's behaviour into some activity undesirable in itself and perhaps in this case unnecessary. Axioms such as 'all children need to express their aggression at school' may be preferable to the earlier adult-centred teaching of 'children must not express their aggression', but as soon as such an axiom is separated from the situation of a particular child, at a particular time, it can cause disruption of an otherwise satisfying development.

To illustrate what might be the next phase in such a development, let me take the example of another boy, Simon, aged 9, because he is of a similar type and temperament to Eric, and was, at 7 years old, in a similar state of isolation from his fellows, though satisfactory in other respects. Recently, the school he belongs to put on a play in which a boy had to represent the 'could-not-care-less' attitude. When the casting took place, the other children instinctively looked towards Simon, and to everyone's surprise, he said at once 'Yes, I'll do it.' He played his part to perfection, but when the play was over, a curious re-action set in which



The Early Word Picture Dictionary

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Teachers World.

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nobody had foreseen. He became very aggressive at home, and started pushing his brothers and sisters around in all seriousness, a thing which before, was completely out of character.

What had happened here? Was it not that the situation had been allowed to loosen some underlying real hostility which had been mixed with (not caused by, to be sure) his previous isolation, and had remained unrecognized? In this case, Simon's good fortune was that home and school were in complete confidence and harmony with each other, and that thus no repercussions took place. Had the family started blaming the school for what occurred, then the boy might well have been badly frightened by his own outbursts. As it was, the family welcomed Simon's rather abrupt burgeoning into 'normality' and recognized that a new growing point had been reached, and perhaps even passed, by this event.

In the first instance, the processes of teaching, helping and growing were not harmonized; in the second one they were. The two years that intervened between the ages of seven and nine,

might not by themselves have brought about the desired change in either Eric or Simon; nor could teaching (or active direction, as desired by the first Headmaster) by itself bring about that result. What teaching did in the case of Simon was to so favour his growth that appropriate expression took place with social approval, and no other help was required. In Eric's case, teaching could only have hindered the process, for it was adult-centred.

My next example is to do with the quality of helpfulness, and leading out of that, I want to say something about the character of help in the professional sense which concerns me specially. In her article contributed to the *New Era* symposium mentioned above, Marion Milner made a very penetrating interpretation of something that occurs in the Book of Job as illustrated by William Blake. Job has given his last crust to the beggar, as if by being the one who is able to help he could avert his fate of becoming helplessly exposed to the power of Satan. This act of righteousness proves of no avail, and he has to renounce all his power, and emerge stripped of all possessions, including his

sense of righteousness, before he is re-instated among his fellows and before God.

The example I have in mind, was given me by a teacher who was concerned with the choice of career of a girl of thirteen whom we will call Eve. She had lost her father when quite small, the mother had abandoned her, and after two years with grandparents, she finally came into the care of the Local Authority. At school, she showed average ability but exceptionally good social adjustment, not of the kind educators have learned to be suspicious of, especially in institution children, but of an obviously spontaneous and warm-hearted kind. Whenever there was someone in trouble, Eve would come to the rescue; whenever the teacher had need to leave someone trustworthy in charge of materials, Eve would take over. She would smoothe over friction, encourage the dispirited, relate the lonely ones to herself or to the group, and do her share of any chores that needed to be done. Her teacher had little doubt that she ought to go into one of the helping professions, becoming a nurse or social worker.

When we discussed this, I asked the teacher concerned why she had thought of asking my advice, if there were so clear a path before Eve in her professional future. The answer came slowly, after some hesitation: 'I feel uneasy because Eve, the friend of all the world, has no personal friend of her own.' Would it be correct, I wondered, to ask whether there was perhaps a special bond between Eve and the teacher herself? If so, one could understand the misgivings that she had such difficulty in expressing. I decided not to ask the question but to observe the whole situation, with the teacher's willing co-operation.

At the Cottage Home, I learned two important facts. Eve never mentioned her mother (though she was five years old when she was abandoned by her), and she always spent the school holidays largely in bed with various forms of colds and minor ailments. The first of these is a well-known way of denying the reality of losses that have become unbearable. The second is a way of converting the pain of separation into another form of suffering which will bring compensation at a lower level, the level exactly of the child under five, when the

mother of Eve was presumably still able to care for her. Separation from the teacher in the school holidays had obviously been substituted for the earlier, more unbearable, separation from Eve's mother, and no doubt the loss of her father at an even earlier age added to the severity of the condition. She was, as it were, enacting her whole tragedy by dying a little death, by abandoning her virtues and admitting her complete lack of inner resources. Fortunately, her housemother did not object to this form of conversion.

When the teacher and I put these facts together, we suddenly realized that the helpful attitude which Eve was so constantly manifesting had a deeply depressive aspect, and that it would be unsafe to take it as a stable basis for a life calling. Not that we wished to exclude this solution without further consideration: but it became clear to us that the help required for this child was of a personal nature, and that it would take time.

Eve was treated by a Child Therapist until the age of 15, continuing at the same Home and school. During that time, her helpfulness broke down in several places, and much patience was needed by the adults who surrounded her. They in turn had to be sustained, in order not to give way to their disappointment and thus endanger the final outcome. In this case, *teaching* was not enough, though the teacher herself was of the utmost importance to this child by virtue of her personal interest; *growth* by itself could not be counted upon to solve the underlying complication, and *help* of a deep-going kind was needed to resolve what had at first looked like a mere vocational problem.

In trying to discover what theoretical relevance may be derived from the three instances described, it may be helpful if we look upon the three processes — of teaching, helping and growing, — as if they were three dimensions rather than three separate aspects of development. Teaching, however non-authoritarian, implies one who knows and who conveys knowledge to another, less knowing, one: it therefore looks like a movement from above downwards. Helping, if it is regarded as analogous to assisting or, literally, standing by or witnessing, is the movement upon an equal

plane, from one person to another. How does growth appear in such a picture? Obviously, as a movement from below upwards, and as a spreading or branching-out of this growing entity.

Much has been learned about stages of growth and development, and we now can say about children *in general* what may be expected at certain ages, conditions being average or normal. We have even learned to make allowance for early and late developers, i.e. to advance or to postpone our expectations of these stages in the case of individual children. What we have not yet studied sufficiently, or perhaps have failed to take into account, is the variation in rhythm of growth which is due to the child's innate temperament meeting a particular constellation of circumstances at crucial points of growth. Thus, an adolescent girl who previously showed good comprehension of number, is suddenly blocked in her mathematical progress; artistic interests disappear during latency; the gregarious junior becomes a solitary senior. Such changes in rhythm require acceptance of the fact that the visible process of growth has gone underground for a while, or is changing its outer manifestation.

If a situation requires fresh adaptation, and if growth does not by itself produce such adaptation, then there may be a case for special teaching — or, if the blocking is largely emotional, for special help. However, these

measures should not be taken without some assessment of the child's own rate of growth, looked at over the years. Perhaps he has always paused, as it were, before entering the next stage of development? Ask the mother whether he showed marked hesitation before walking and talking; this may help to establish the normality of his being slow before some other landmark during his school career. Conversely, the child of cyclical temperament may rush forward into the next stage but be unable to maintain the pace, and thus flag later on. Again there is no need to worry if that is his own rate of growth, and if there is nothing in his total situation to give rise to concern.

Helping, therefore, may often be a passive witnessing rather than an active influence. Where teaching is most effective, the influence from above will meet the emergence from below, and only where the two have difficulty in meeting, may the helping function need to come in, to ensure communication between the other two dimensions. Often, however, the needful thing is adjustment between the teacher's precious and limited time, and the unrecognized personal rhythm of the child's own growth. One thing is sure: the variety of potential solutions for any particular phase of growth is infinite. Rather than dubbing one undesirable, or expressing fear and doubt, a realization of the whole dynamic situation will open the way to understanding.

Craft and Contemporary Culture *

THIS BOOK is, as the author herself says, especially concerned with education. In the foreword she states that the title might be presumptuous if it were not that the world is becoming one. As it is, it would be difficult to find a more adequate title to describe the depth and width of thought of this much travelled educator.

It is very stimulating to read another book by Miss Robertson. In it can be found many of the convincing arguments in support of fundamental principles of education which she put forward in *Creative Crafts in Education*, but expanded and strengthened by evidence

from many countries, and so made all the more convincing. Miss Robertson is making discoveries in depth, and in doing so is tapping sources which can be seen to be at the root of our common human energies. She jerks us on from our confined areas of problem-solving into more open fields. But she has had to probe deeply into traditions and ways of living, particularly in Italy, Greece, Yugoslavia, Brazil and the Scandinavian countries.

In this book she begins by describing the nature and behaviour of young children in their

* by Seonaid Mairi Robertson, Harrap, 17/6d.

active constructive play, showing how these early cravings, if properly satisfied then and throughout life, can produce the man potentially able to change the world; for 'when he is active with materials he surrenders to them, masters them and puts something new into the world.' The idea that individuals contribute to the community through independent and responsible workmanship recurs throughout the book. The 'honourableness' of good craft work needs to be stated clearly and to be well supported, especially now when so much esteem is attached to technological progress. Miss Robertson does this with clarity and without sentimentality.

Being a good mid-twentieth century world citizen, she also acknowledges the demand for economic security, the threat to progress by an unbalanced diet of knowledge, and the disruptive influence of deadly working conditions, — the malaise shared by so many countries to-day. Instead of leaving these alarming and all too familiar considerations to make their own depressing impact, she follows them with constructive suggestions for attitudes and ways of working and living that can help mankind to come to terms with them, and gives the reader a renewed sense of responsibility for making some contribution, through whatever his work in life may be, towards better creative uses of the world's resources.

Miss Robertson has found kindred spirits in many parts of the world who share with her a breadth of outlook which gives hope for a fresh impetus towards healthful work. It is just this kind of thinking that impels us to plan more valid achievements in the home, in school, in the workshop, design-laboratory and factory, not in isolation but with sympathetic comprehension of problems of craftsmanship everywhere.

To-day there is much confused thought about the nature of craft. People have not given enough thought to their own evaluation of it. Miss Robertson helps us greatly in pin-pointing our looking and thinking. For example, in the Chapter on 'Craft in the Education of the Adolescent' she makes us examine the materials we use and the reasons for selecting them for craft education: she gives us criteria by which to judge: she points out the part played by

indigenous tradition which may also guide the educator. All this establishes a foundation on which to build a set of values. 'Such values' she writes, 'cannot be conveyed directly as information can, nor even grasped as intellectual knowledge. Continued experience and personal commitment are the conditions of acquiring such values as these.'

When Miss Robertson explores in Syracuse she describes in colourful detail a Sicilian *caretto*. Through this description there emerges a picture of her own positive approach. There is her enjoyment in beholding these marvellous carts, her appreciation of the impoverished Sicilian peasant who finds time and resources to make them, the perception by which she recognizes the significant structure, the curiosity which urges her to examine the painted motifs and to acknowledge that these had a great fascination for her because 'they preserved even if in a rude and gaudy form the combinations and contradictions of remote periods of Italian Art.' Her further research on them shows evidence of exciting possibilities of origin from Byzantium and Arabia. Such enterprising probing shows how much more there is to enjoy if these man-made works of art are not just taken for granted. She enjoys these things with evident enthusiasm. Moreover, she is able to communicate with the craftsmen, not so much by language (she would need to be fluent in at least a dozen different languages!) as by an intuitive recognition of shared experience. She believes strongly in the importance of intuition, imagination and appreciativeness in human relationships; this chapter entitled 'Interlude' presents her belief in a most convincing way.

The final chapter 'Towards Integration' provides the last and strongest note of optimism. 'The growing point of experience is very close to us all. Architecture.' And indeed the examples, quoted to show the emergence of a growing awareness by architects of the 'home and work' needs of human beings, bring to our notice some of the most exciting and important achievements of our time. She helps us to look for these achievements in, for example, the bridge-building of Maillart in Switzerland, in the Idlewild Airport at New York, and in

magnificent structures, such as dams and elevators, which preserve an appreciation of the natural materials as in the architecture of Alvar Aalto in Finland.

She stirs us from a provincial lethargy which holds us to the local view into an awareness of contemporary achievements throughout the world, and at the same time urges us to preserve what exists, if right and good. 'Le Corbusier has shown us the clearest example of the emergence of a new point of view, very different from that of architecture arresting itself against the apparent disorder of nature . . . He uses organic materials which are deliberately designed to relate themselves in form and colour to their background, so that one feels man is living *in* and *of* his environment.'

This book is not a remote academic assessment of craftsmanship past and present, but rather a vivid colourful testament of experience. Miss Robertson has travelled many miles, she has met many craftworkers, designers and writers, and she has given us the benefit of her rich experience. Her message cannot be put into a nutshell, but it will strike home to anyone who is concerned about the need to treasure what is excellent in tradition without being reactionary, who is searching for justification for retaining and enriching craftsmanship, who wants to contend with evil expediencies of our time and who seeks a constructive and sane set of values in this era of complexities.

It is more than a study of craft and contemporary culture, it is a basic philosophy which Miss Robertson continues to put to the test by her own inspired contribution through art and craft education.

Kathleen Crofton

In Search of Equilibrium

IN 1956 the World Health Organization Study Group on the Psychobiological Development of the Child held its fourth and last meeting in Geneva. It consisted of thirteen experts and two guests, and their disciplines included all those that may be regarded as important for pioneer work concerned with the biological, physical, psy-

chological and social development of children. Professor Piaget, in a paper circulated before the meetings to every member, said that an attempt was to be made to arrive at a synthesis of their previous work. At the start of the meetings, definite stages of development had been accepted, and traditional distinctions between hereditary, environmental and social factors used. Now was the time to challenge these in the light of the new insights which the interaction of members' modes of understanding had brought. He himself proposed that the group should discuss a fourth factor: that of equilibrium, operative in cognitive processes as much as in those of other aspects of development.

In replying to Professor Piaget's propositions, and later in discussion, the experts all paid tribute to the challenging effect of having attempted to integrate their thinking with that of their fellow scientists, both from other disciplines and from other countries, so that linguistic as well as cultural modes of communication had to be taken into account. Konrad Lorenz, the Ethologist, prefers 'adaptive interaction' to equilibrium. 'All organisms', he says, 'are open systems, and all of them live only by achieving a regulative equilibration between their inner processes and the requirements of their environment.' In describing how much the group had advanced in practical steps towards a common language, Professor Lorenz says: 'The conception of the case history, which formerly did not play any part at all in our daily work, now looms very large indeed. Conversely, I find some of our study group, particularly Bowlby, using ethological terms naturally and correctly.'

John Bowlby the English psycho-analyst prefers the idea of phases to that of stages, for the development of each child is extraordinarily uneven in respect of different activities, and every child differs from every other child in the order in which they develop. Thus the traditional Freudian phases of development of the libido are not, according to Bowlby, distinct, but represent steps in synthesis. Margaret Mead the anthropologist agrees with Professor Piaget's fourth factor of 'equilibrium', but she, too, finds little use for stages of development

which physical and cultural differences seem to her to make useless. Factors like class, cult, sect and occupational lines bring different ways of learning the culture. For instance in our western culture the type of thinking necessary for scientific endeavour may leave various capacities for introspective experience quite uncultivated. Dr. Grey Walter, the Electro-physiologist, is far from claiming that all behaviour is due to the cerebral cortex, or to the reticular system. He rejects the idea of 'milestones' in a child's development, so dear to pediatricians, and instead, is concerned with an actual change of plane or field or climate where, as in the dark wood of middle life, the straight road may seem to lose itself in the undergrowth, and we have to take to the trees.

In quoting these examples of new aspects of an old problem, it is impossible to do justice to the profound thinking and progressive integration which is reflected in this final volume of the proceedings. Dr. J. M. Tanner, the biologist, who with Professor Inhelder of Geneva, edited the volume, in discarding hard and fast 'stages' in favour of a 'qualitative transformation' (of personality, for example) which can be conceived without discontinuity, also pleads strongly that in this respect, the concept of crisis must be clearly stated.

One of the guests, Professor v. Bertalanffy, expresses the ideas of General System Theory which aims at integrating individual branches of science and at offering a theoretical structure and models to those fields of science which still lack them, especially the behavioural sciences. He would prefer the concept of a 'steady state' to that of 'equilibrium' which he sees more adequate to closed systems; the open system that is represented by a child, can presumably rarely be found in a state of equilibrium.

The other guest, Professor Erikson, the American psycho-analyst and researcher, presented a re-interpretation of the Freudian phases of development with an original diagram based upon comparative material taken from children's play and children's symptoms, as well as child training patterns in various cultures. It would be impossible for anyone who had not taken part in the discussion to read such a chart

with profit, but the ensuing contributions by all the members of the group show to what extent it has become possible to find a common response to such a visual representation, where linguistic and semantic differences often make it difficult to agree on terms.

Professor Piaget, in finally responding to all the papers and discussions, made a most spirited defense of his equilibrium concept which he regards as applicable in the various disciplines represented, and if the immediate application of his theory is not apparent from these brief remarks, it may interest many educationists to submit their own thinking to the challenge contained in this fruitful account of a group experience.

The greatest comfort this reviewer has derived from the study of the book is that, in child development as in many other fields, the categories are not remaining static, but that interaction — whether it is in search of equilibrium or of a 'steady state' — occurs at the highest levels of thought and experiment, and that we may play our part in it if we wish.

Margot Hicklin

News and Notes

Border Branch N.E.F. East London,
South Africa

The Border Branch suffered a grievous loss last year in the death of Mr. R. G. Reid, its enthusiastic Secretary. Mr. Reid's sudden death while attending the Durban Conference where he was trying to make arrangements for N. E. F. notabilities to visit our part of the country, was a great shock to the members of the Branch.

Unfortunately the visiting N.E.F. lecturers had so short a time in South Africa and their programmes were so crowded that none of them were able to come. We had several delightful letters from Carleton Washburne, however!

Our major effort in the latter half of the year was to organize a public symposium on the Durban Conference. Three speakers who had attended the Conference dealt with the various aspects of this most exhilarating experience. The meeting was well attended and a number of new contacts made for future N.E.F. activity.

Miss S. H. Dickie has now been inspanned as

Secretary again. She retired at the end of 1959 and during her tour of England, Scotland, and the Continent last year had the great pleasure of meeting Dr. P. Volkov at the *New Era's* new home in Bratton, where she was staying with her cousin.

S. H. Dickie

Postscript

We have held over for publication in May Dr. Anthony Storr's review of *Reluctant Rebels* by Howard Jones — Tavistock Publications 30/-; also News and Notes from the French-speaking Belgian Section and from Italy. The Italian Section has reconstituted itself at a highly interesting and constructive meeting, held in Milan on March 4th and 5th. It will now be based on Umanitaria in Milan, but still under the Presidency of our old friend Professor Codignola and with Professor Borghi and Dr.

Laporta as members of its Guiding Committee...

Readers will remember Dr. Hetzer's admirable article *Play and Toys of our Children in the Shadow of an Industrial Age*, which we published in the March issue. We are now informed by Dr. Hetzer's publishers, Bechtle Verlag that this article is a contribution to an anthology *Im Schatten der Technik* by Reinhard Demoll, of which Bechtle hold the copyright. An English edition of this anthology will probably appear shortly, and we are much indebted to Dr. Hetzer for giving our readers a foretaste of what is evidently an important book.

Margaret Ann, a 'pretty little round-faced girl with lots of black hair' was born in Sydney on February 17th to young Donald and Margaret McLean. Many readers will rejoice, both with the baby's parents and with her grandparents, Don and Thelma.

Ed.

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The Characteristics of Rural and Urban Adolescents in Egypt

Professor A. H. El Koussy, now Senior U.A.R. Representative at Unesco

THIS IS A PRELIMINARY study which was originally intended to give us indications to help carry out further researches on the characteristics of adolescents, boys and girls in rural and urban areas in Egypt. Our objective was also to find out if, on the whole, differences existed among adolescent groups before and after the age of 15—16.

The data collected were written material, given in answer to four written questions which were formulated in such a way as to draw out abundant responses with as little resistance as possible.

The subject was asked to write down first his birth date, his father's profession and his school year. He was not of course asked to write down his name. As to his sex and his school these were usually known to the examiner.

In the first question he was asked to write about himself as a person: the qualities he has which he likes, and those he has which he does not like. He was also asked to state whether in general he is on the whole pleased or displeased with himself, and to give the reasons in every case.

The second question was divided into two parts. The first concerning that which makes the boy (or girl) happy at home, at school and in society; the second concerning that which makes him unhappy in these same three areas.

In the third question the subject was asked to describe the type of life he (or she) wants to live in the future, mentioning the objectives he (or she) will try to realize and his aims in life.

In the fourth question the subject was asked whether he (or she) was optimistic as regards the realisation of these objectives and aims and to support the answer with reasons.

The plan of the study may be summed up

as an attempt to get indications of the self and its image, its attitude to its environment, its aims, and the way it looks towards the future.

The questions were given to 800 pupils in Cairo, Port Said and in rural areas in both North and South Egypt.

It is unnecessary to give here a summary of the trends of answers to the four questions for the two age groups; boys and girls; in rural and urban areas.

It may be remarked at the outset that the boys showed more fluency of response than the girls and that the urban groups showed more fluency than the rural groups. The girls' answers showed more conformity to the traditional than the boys' answers, but gave expression to more emotional sensitivity than the boys. There are indications of more inhibiting forces within girls than within boys and within rural groups than within urban ones.

Concerning the self image and self evaluation it is observed that on the whole there are no fundamental differences between what is found with our groups and what is known from the psychological literature about European or American groups. There are the same kinds of strains and stresses, changeability, moodiness, clumsiness, feelings of self respect, of elation, pride and vanity, and feelings of guilt and self abasement.

But they are almost all, on the whole, satisfied with their own personalities, mentioning some qualities in themselves which they like and mentioning others which they do not like and which they would like to get rid of.

But it is interesting to note what are regarded as good qualities by the various groups. The older groups tend on the whole to mention qualities which are very well defined and which

seem to have bearing on career activities. They mention more than anything else qualities like intelligence, diligence, speed, accuracy, stability, love of perfection, industriousness, neatness, orderliness, perseverance, patience. They even mention interests and abilities such as the linguistic, the mathematical, the scientific, the artistic, the dramatic, the organizational and the administrative. Other qualities such as truthfulness, loyalty, sociability, also appear but with less frequency.

With the younger groups in general the qualities which are considered good are on the whole of a different nature. They relate more to moral, emotional and social qualities. They are more related to relationships with others. More forwardness, religiousness, integrity, cooperativeness, self-denial, truthfulness, kindness, help for the needy, approval by parents and teachers. Mention is made less frequently of abilities with a vocational import.

With the younger group of girls we notice qualities like grace, charm, beauty, tenderness, delicacy, impressiveness. One girl describes her own charm as over-powering. We also notice with frequency moral qualities and qualities of moral perfection. Two qualities are also very frequent with young girls and these are lovability and acceptability; especially to parents and teachers.

The vocational character of the qualities mentioned by the older group of girls is less obvious than that of those mentioned by the older group of boys. The feminine tendencies are also more explicit with the younger group of girls than they are with the older ones.

Both boys and girls mention qualities they would like to get rid of, the younger group more obviously than the older group and girls more obviously than boys. Some of these qualities are nervousness, sensitivity, bashfulness, aggressiveness, solitariness, depression, anxiety, rashness, timidity, impulsiveness, explosiveness, tension and so on.

The qualities cherished by the rural group overlap on the whole with those cherished by the urban group but the qualities of the rural group show a bias towards the following: integrity of character, conformity to religious instruction, acceptance of fate, patience,

winning the approval of God, the approval of parents, adherence to the family, respect for the older people and generosity. These are the good qualities and the bad ones are their opposite. Very little was mentioned of nervousness, bashfulness, depression, etc.. Concerning that which makes them happy and that which makes them unhappy at home, at school and in society, it is obvious that the responses to the second half of the question are in most cases the negation of those to the first half.

The girls look sometimes for mere family feeling (I just want to be with my parents). They also look for family happiness. They seek in the first place love and approval of parents and in the second love and approval of brothers and sisters. They want better financial conditions to help them live more comfortably and have a more attractive and respectable appearance. They hate family quarrels and are frightened of them. They dislike the excessive demand on them to help their mothers at home. They resent harshness, noisiness and cruelty in their brothers. They are also annoyed at the discrimination between brothers and sisters.

It is interesting to note that all such feelings are less explicit with the older girls.

For the rural group too, family adherence and approval of parents are very important. The rural group complains of financial conditions and absence of amusements.

The boys compared to the girls look more for family solidarity and orderliness, resenting excessive authority from the parents and older members of the family. They hate the family adherence to old customs and they want more freedom. They want radio, newspapers, books and means of leisure time activities.

In the school the girls look for being loved and treated tenderly, first by the teachers and then by members of their peer group. The boys in contrast look first for acceptance by the peer group and then for recognition and respect by the teachers, — not for love and tenderness. They demand freedom of expression and opportunities for corporate social and cultural activities. For boys, the reciprocal relations with the peer group are much more important than those with the teacher. They detest the harsh and suppressive treatment of some teachers.

The rural boys have very great respect for their teachers, whom they do not criticise at all. They are happy at the school if they have good conditions for learning and for good behaviour.

As to the third part of the question we find the girls look to society most for forgiveness, help for the needy, altruism and love. They complain of not being able to participate in community life. The boys on the other hand look more for public consciousness, co-operativeness, solidarity, truthfulness, security, etc. . . .

We also find that while the urban group complains of lack of space for group activities and sports, the rural group complains of economic and health conditions.

The third and fourth questions may be taken together. The younger group of urban boys on the whole seek power. Most of them want to be, for example, army officers, police officers, air pilots, sea captains, teachers. The reasons they give are the feats of power they want to achieve. They also want to marry and have families. They think they will achieve their goals because they will work for them.

The older group of urban boys are more realistic. They seek well defined professions which will be of well defined use for them or for society. The boy wants to be for example, a wireless engineer, a language teacher, a lawyer or a surgeon. They think they will achieve their goals because they will work for them, but also they add, because they have the necessary ability for success.

While the younger boys show a tendency towards seeing themselves as heroes, the younger girls show a tendency towards hero-worship and at best, hero-identification. I want to be like my school mistress so-and-so. They want to work and earn money in order to buy the beautiful clothes they want and in order to support their parents.

The older girls show tendencies which are better defined, more practical and more useful to them and to society. The goals they choose are more goals of helping than of expressing power. The question of wanting to marry and have families of their own does not appear as explicitly as it does with the boys.

The goals of the rural boys over-lap to some extent those of the urban boys, but it is

frequently mentioned that they want to own land and cattle and have better economic conditions, they want to marry and have children. They also think that they will achieve their goals because they have righteousness of character and seek the approval of God and the approval of their parents.

The urban girls show the two tendencies of wanting to earn money and wanting to adhere to the family. They want to help the needy and teach the illiterate. They want to learn all they can about religion. Approval of God and approval of parents are very important.

To sum up the indications, paying more attention to the rural groups since they so far reflect more than the other groups the traditional culture, I may state the following:

- 1) The urban groups are almost similar to any other urban group.
- 2) The breakaway from the family starts earlier with boys than with girls and earlier in the towns than in the country. Psychological weaning, if possible to define, will have a different picture.
- 3) There is on the whole adherence to the family which tends to be both protective and domineering.
- 4) There is on the whole respect for older members of the community and deep regard for parents and the family.
- 5) Evaluation of self reflects more or less traditional standards shown by parents, teachers, preachers and older people and shows the hierarchy of winning God's approval, the approval of parents, of teachers and of older people. Then come the standards derived from peers and of the community. Later on come the self-formulated principles.
- 6) Amongst the main sources of security for the rural groups are approval of God, approval of parents, the owning of land, having a family and better economic conditions and righteousness.

It is well understood that, in a quickly changing country like Egypt, material conditions change and psychological characteristics follow, after some lag.

School Inspection and In-Service Training *

W. M. A. Warnasuriya, Education Officer, Western Province, Department of Education, Ceylon

SCHOOL ADMINISTRATION, Inspection and In-Service Training was the subject that attracted the largest number of delegates at the 10th World New Education Fellowship Conference at New Delhi in December 1959. Eleven group leaders including the present writer, discussed this subject at length for eight days at the Preparatory Seminar conducted under the Chairmanship of Mr. S. C. Mason, Director of Education, Leicestershire. I happened to be the only Ceylonese delegate in the Group. The rest were two British, one Dutch, two Australians, and five Indians...

One of the first questions that cropped up in seminar deliberations was why inspect Schools at all. Are the teachers the only professional people whose work is inspected? Does Inspection of Schools infringe on the personality of the teacher? Why are not other professions such as the Medical profession subject to inspection? This comparison itself suggested the answer. In the case of medical men, it was observed that they started off at a level of competence which was accepted by society as adequate. The same was generally true of other professional men such as Lawyers, Engineers, etc. In the case of the majority of teachers this unfortunately was not true. It was therefore obvious that 'to safeguard standards' and to protect society from being exploited by incompetent teachers and by those who had a vested interest in education, it was generally agreed that Inspection of Schools, however unwelcome in itself, will have to prevail at least for some time more...

The system of self-evaluation as practised in certain American States was referred to as a possible alternative, but the group as a whole considered that such self-evaluation techniques could not satisfactorily replace the existing systems of School Inspection provided these are efficiently executed. From the point of view of the schools too, it was agreed that inspection

could not have an adverse effect, although teachers thought that inspection increased their feeling of insecurity. On the other hand, it was accepted that schools could profit considerably from fresh ideas gathered from other schools through the agency of the Inspector who could, like the bee, 'pick up pollen from one flower and deposit it in another'.

In such a manner it was possible for the group to see a meaning for the existence of inspection, if not a reason to justify its continuance. What was regarded as objectionable was not the Inspection in itself, but the methods by which schools and teachers were inspected. This naturally was connected firstly with the pattern of administration in which the schools functioned, and secondly with the qualities of the personnel that formed the Inspectorate. Where a large degree of autonomy was left to the school and where 'educational freedoms' prevailed by convention, inspections tended to be unwelcome. In other administration patterns, where the Central Government or Local Authorities had a greater say in the management, and where the degree of autonomy the school had was consequently less, frequent inspections seemed to be inevitable, to ensure that public money invested in schools was honestly and productively spent.

The majority of the delegates who discussed the subject felt that inspections were undesirable and should disappear. This was a natural feeling, since the majority of these delegates were school teachers, who perhaps considered that inspectors epitomized evil, and teachers, virtue!

The idea that inspections were on the whole irritating phenomena was largely traceable to the influence of British ideas of Education, which the majority of the delegates seem to have accepted without much critical appraisal. Believing strongly in a philosophy of individualism, propagated largely through economic theories in the 18th and 19th Centuries, the average British teacher, like any other British citizen, has come to believe that any

* Published by kind permission of the Journal of the National Education Society of Ceylon. Vol. IX., November 1960. In that issue all the Group Leaders from Ceylon who helped run the New Delhi Conference of the N.E.F. have given full and most interesting accounts of it. Ed.

external curb on him originating from a State Agency was something that impeded his liberty. Hence in England, Her Majesty's Inspectors, or even the County Inspectorate, were not very popular in schools... Teachers from countries like India, too agreed with the British, even though the origin and history of their school system differed considerably from the British system... It took some effort for the present writer to convince his group that in a situation such as that in Ceylon, a greater degree of state control was inevitable and necessary if education was to progress. The Australian delegates, who for somewhat similar reasons had to depend on state enterprise for educational development, appreciated the views of the Ceylon delegate and also agreed with him considerably. It was in situations like this that the absence of delegates from the Eastern Democracies where Education is state controlled and directed, was felt; had they been there, it would have been possible to ascertain to what extent the so-called educational freedoms were hindered by such central and local control.

✓ If the Brave New World that we all expect to fashion out of the present conflicts is to have any form and substance, it has to be conceded that some sort of direction is an inevitable factor of its Being and its Becoming. In educational matters it follows that a pattern of central control of education has to continue for several years more in Ceylon, and in that situation, the school inspector has to be a broker of ideas and a guardian of the law protecting the school community and ensuring its general well-being. It is left for him and the teacher to discover the happy relations that can exist in their official and personal good. The responsibility that is therefore cast on the inspectors in the coming years is heavy, and the inspectorate will need men and women of the highest calibre if the institution is to rise to the levels expected of it. As an administrator he has to display qualities of efficiency, promptness, accessibility, stability, flexibility, simplicity, courtesy, fairness, integrity, that will enable him to rise to the demands made of him.

Above all he or she should have that intuitive insight into men and situations that will change his vision, tune up his sensibility, and unite the

bonds of fellowship between him and his fellow teachers. So far as the teachers are concerned inspection is a challenge. Let it not be said that the teaching profession cannot rise in public esteem unless the teachers are freed from outside impositions like school inspection. The school inspector in the role of the 'Administrator' is an inevitable and necessary link in the chain of democratic action. Freed from its shibboleths, democracy means not government of the people by the people for the people, but government by the Party which in a General Election got a majority of seats in the legislature. It follows from this that no party in power at one time can expect to retain it for good... If there is to be continuity of administration, and not a revolution every time one political party gives way to another, then there must be some suitable element in the machinery of Government which survives these periodic changes. That element of stability and continuity is provided by the Civil Administration. The inspector is part of that administration. Apart from this political fact there is also the practical need of a central control through an inspectorate, where education displays a rapid expansion. When conditions have settled perhaps the need for the inspector may be less, but till such time at least, the inspector and periodical inspection has to be regarded as a very necessary factor in our educational set up, till such time as the country can create its own National Advisory Service of Expert Teachers.

These are some of the ideas that were discussed at the Group Seminar and the Conference, and I have briefly stated them and tried to relate some of them to our local situation to show what meaning and significance they could have to us here to-day. In this context, the message of the Prime Minister of India, Shri Nehru, who formally opened the Conference with a talk that searched one's conscience, set the problem in its proper perspective when he said that, in under-developed countries like Ceylon and India, the national crisis was that of 'reconciling rapid change with social and cultural continuity'. In the context of Education, it was the question of 'spreading education' and the 'raising of standards of education'. 'There is no ready made solution to these problems', he

said. 'The approach has to be experimental and flexible, especially when the task was to train human beings to think and act in a democratic way.' What concerns us here in Ceylon to-day is not so much 'expansion of education' (for this has almost been achieved), but raising the standards of education so that the community we educate can efficiently discharge the social obligations conferred on them by their being citizens of this country. The problem is therefore qualitative in form. It is, as the World Bank Mission reported, *'a problem of replacing the ability to store and reproduce knowledge by the ability to use it.'*

The same report stated that this unfortunate predicament in which Ceylon is placed had arisen from the hundred years of experience our school system had been subjected to. 'Shaped during the formative years according to a nineteenth century model, our school system from the beginning corresponded but poorly to the needs of a preponderatingly agricultural population.' In our school, academic work was excessively stressed to the detriment of practical studies — memory stressed rather than reasoning.

In any transformation of this pattern, a thorough reform of teaching methods is essential. And that is where a reform in the training of teachers is basic to the entire problem of educational reform in this country. It is only teachers who know the importance of using knowledge rather than merely storing it, who can realize the objective in the class room.

Only thirty per cent. of our sixty odd thousand teachers have received even a limited training. Of these nearly 46.9 per cent. are employed in the 'English Medium Schools', and only 28.3 in the Vernacular or National Schools. As against this, only 19 per cent. of our children who attend schools obtain their education in 'English Schools'. The result is that 80 per cent. of our school population are handled by teachers who have no training or preparation for the work at all, but who 'have gone directly from a secondary school to the front of a class-room of pupils.' In fact, the teaching of two of the most fundamental subjects that is closely involved with our social and economic progress, viz: Science and English — is almost exclusively left in the hands of these amateurs.

How have we set about so far to meet this suicidal educational situation? Our training programmes in 1950 turned out about 1,550 trained teachers a year. The World Bank Mission in 1950 computed that, taking into consideration replacement of untrained teachers in the service, and the needs of an increasing school-going population, the country needed 2,028 trained teachers a year and they considered a twenty-five year period as necessary to replace the untrained teachers by those trained to do their job. However, when the needs were compared with the possibilities of the situation, it appeared that the task would take a longer period, as much as thirty years. This period was considered too long for this basic change and the Mission recommended that the period must be brought down to twenty years if the programme in educational reform was not to be a retarding factor on other programmes. On this basis the annual turn-over of trained teachers was computed to be 2,300 at least, and they pointed out that this was possible only if the existing physical facilities for training found both in the Training Colleges and the University were increased by a quarter, and the existing staff strengthened.

Much progress has been made since these recommendations were proposed in 1950. In 1958, the number of teachers undergoing a two-year course of training in the twenty-two Training Colleges (twelve State and ten Assisted) found in the island was 4,087. The figure is slightly higher now. However the expansion of normal training schemes alone is inadequate to handle the problem in all its magnitude. With such quantitative expansion, a qualitative expansion should also go hand in hand. It is in that situation that In-Service Training appeared to be so important in our educational programme.

The Department of Education has been sensitive to this need and has every year arranged Refresher Courses for teachers, with the assistance of the inspectorate. Hardly a vacation passes, without a Conference of teachers meeting somewhere, engaged in some pedagogic training. However these training techniques so far adopted have not been very fruitful, perhaps because they were not only

somewhat unwieldy but also inefficient in execution. Exceptions have recently occurred in Vacation Training Schemes, related to the teaching of Science and English. As pointed out in our Seminar deliberations, the weekly conference was considered to be of greater use than the vacation conference if young teachers were to be trained effectively. Such a programme has been adopted by the Department of Education in training teachers in Vocational Guidance work and, I think, with success. What is now necessary, is to intensify these programmes. Agencies other than the Department of Education should venture forth with In-Service Training Schemes. Training Colleges and the Universities especially, and voluntary bodies of

teachers like the National Educational Society should take greater responsibility for this work. It is by such sustained effort that we could make our teachers believe the wisdom of Professor Ben Morris when he said that 'A teacher is never a finished product — but is continually growing.'

It was not by accident that I discovered the same idea inscribed at the entrance to the Central Institute of Education in Delhi University. A message from Rabindranath Tagore read: —

'A teacher can never truly teach unless he is still learning himself. A lamp can never light another unless it continues to burn its own flame.'

The Role of Education in Under-developed Societies *

Adam Curle, Professor of Education University College of Ghana

I HAVE CHOSEN to discuss this topic because I believe it is of the utmost importance to the world. The development of the currently under-developed areas is almost as vital to our safety and survival as is disarmament. At a more local level, I believe it is of significance to Ghana that these subjects should be studied intensively... Most of what I shall say relates to countries far less developed than this one, to a stage of social evolution which we passed some time ago; and what I shall say which is relevant to Ghana would apply equally to the countries of Western Europe, Northern America and Australasia. The relevance of these topics to Ghana lies in her key position in Africa. Many less developed countries look to her for guidance, and she can serve them well through an understanding of those factors which promote or retard development.

I propose to begin with an account of the sociological elements which contribute to under-development, and shall point out that it is not usually the absence of resources which makes for poverty but a failure — largely attributable to social causes — to develop them...

I go on to claim that education is the master key for development, but that in an under-

developed country it is subject to the same difficulties as anything else. I should say here that I use the word 'education' fairly loosely throughout. Normally I mean the structure of schools and universities with its associated administrative system, but I include the broadly educative influence of the community development movement, and indeed anything else which stimulates thought and creative effort.

I next discuss means of promoting educational growth, and refer to some of the qualities which an educational system in an under-developed country might possess... I suggest that two elements appear to be commonly related — though not necessarily causally — in situations where development is progressing satisfactorily: these are, a well developed educational system; and egalitarian policies, normally expressed through democratic administrative machinery. Finally I shall attempt to evaluate the role of education in development.

II.

The middle of the twentieth century is notable for what Gunnar Myrdal called the 'Great Awakening'. This is the dual drive towards national independence and economic development. Among the economically established nations too, there has been an

* This paper is a shortened version of Professor Adam Curle's Inaugural Lecture, delivered in the University College of Ghana, February 15th, 1961. Ed.

awakening, an awakening of awareness, of conscience even, that so many peoples of the world are still suffering the direst effects of poverty; and an awakening of understanding that this could be a source of danger to themselves. Thus altruism, self-interest and fear are subtly blended, in the efforts of the richer countries to help the poor ones, following the general tendency for human motives to be mixed.

It is not always easy for us to recognize the scale of world poverty. Approximately two-thirds of the population of the world live in countries, rated by the United Nations as under-developed, where the per capita income is less than one-fifteenth that of the average for the remaining third. It would not be so serious if this statement simply meant that the under-developed countries were poorer than the rest. We might then reasonably assume that with modern techniques of production, and with the aid which is poured into them from external sources, they would soon catch up.

But the under-developed countries are under-developed — if I may indulge in a circular argument — because they have not been able to develop themselves. They are not simply less prosperous models of the wealthy nations, for there are embedded in their structure factors which make for inertia and even retrogression...

The fact that it is far easier to apply measures reducing the death-rate than ones which increase the production of food or goods forces open the gap between the rich nations and the poor ones. Whereas changes leading to greater production would normally be associated eventually with reduced fertility, a simple lessening of mortality through vaccination campaigns, spraying, or improved water supply, leaves intact most of the social and psychological factors which lead to uncontrolled breeding... What I have just said could be interpreted as implying that mortality has been sufficiently, if not excessively, reduced. This in my opinion is not so... Development is for nothing if it is not for people, and the essential, irreducible requirement of people is life... I take it as a basic postulate that the principal objective of development is to create conditions in which people live longer. This, of course, has many

implications, for these conditions are also those in which human beings are healthier, and more productive of everything except their own kind.

III.

It is a sad fact that, once the process of development starts in one sector of a society, the inequalities within that society tend to increase, just as do the inequalities between the complete society and those which are more highly developed. Trade, labour and enterprise are apt to move towards the progressive areas, leaving the poor zones still poorer, and by so doing saddling the country with problem areas which defy attempts at development, and eventually retard national growth as a whole. This economic stratification could be shown to be related to the other forms of stratification. In the first place tribalism, regionalism, the power of the landlord, and even the intense solidarity of the large family group militate against the development and efficiency of the national administration, and of organizations national in scope through which alone major developments can be brought about. I hasten to add that these more local loyalties and community affiliations are of the greatest value when there is no stable central body caring for the safety and well-being of individuals. In many societies the family can be a miniature welfare state in which no individual suffers from want unless all do. But these ties, strengthened as they are by personal sentiments and social sanctions, draw support away from the passionless and impersonal organizations of the state, save in so far as these can be diverted to the service of a particular family, tribe or province. Another form of stratification is that of class or caste. Most under-developed countries are under-developed because they constitute, or until recently constituted, strictly differentiated societies in which there was little mobility and little leavening of the old élite with new talent. (Often there was not only a stratification of the local population, but also an additional layer on top composed of representatives of a colonial power). In such societies, where not only positions of authority but also humble occupations were frequently hereditary, the concept of social mobility was as strange to the

lower strata of society as it was distasteful to the upper.

Some of the old patterns of domination have now been broken. The colonial rulers have almost all gone and in many places the powers of the dominant family, tribe or caste have been weakened. But it is not in general true that power and wealth are distributed more evenly. On the contrary, just as variations between localities have become more pronounced, so has the gap between the individuals who are rich, powerful and highly educated, and those who are poor, impotent and illiterate. The fact that to-day's industrial or commercial élite may come of a different stock from yesterday's land-based rulers makes little difference to the general pattern of growth.

What matters is the gap, and for two main reasons. The first is that large proportions of the population are inevitably left more or less as they were. These are the people, the sixty to eighty per cent. who are illiterate in most under-developed societies, whose thinking is what Rostow terms pre-Newtonian, who consider the physical world to be a datum of God or Nature and who cannot readily grasp that it can be understood, manipulated, or experimentally adapted. They live at a subsistence level, in time of famine or other disaster a drain on the national economy, never an asset to it. Yet among these millions there must reside a vast reservoir of talent, talent which could transform half the globe but which, locked up untrained and inert within the traditional economy, actually retards development.

The second consequence of the gap is

equally serious. It is that the emerging economic structure, essentially non-egalitarian in form whatever the intention of its architects, favours non-democratic policies. I shall return to this idea later, and at the moment will only quote briefly the example of Pakistan. There the democratically framed constitution of 1955 proved unworkable because, whatever the legal rights of the people, authority still resided in the hands of relatively few extremely powerful men. The only way to prevent the consequent corruption and abuses was by the imposition of another regime, openly but benevolently authoritarian.

I have been describing a society without a middle class, the 'New Class' as Galbraith terms it, without a group of professional persons living by their training and skill rather than gaining position by birth, wealth or political affiliation. It is a society in which those human resources, upon which depend the administration and all technical scientific, and cultural development, are drawn from a disproportionately — and inadequately — small reserve... This much is bad, but it must be added that a terrific impetus comes from the eventual shock of recognition that, despite every possible compromise and temporary expedient, the only ultimate solution, assuming the desire for development, is to educate people.

But before expanding this idea, the dominant theme of this lecture, I must emphasise the worst feature of this lack of a middle class: the weakness of the administration. This typifies the under-developed countries, both cause and effect of their under-development. Lewis observed, and most would agree with him, that a strong, competent and incorrupt administration is the essential prerequisite for development planning, and he goes on to say that it is precisely this which is lacking in the majority of backward countries.

It may seem strange that no mention has yet been made, save incidentally, of what many must feel to be the salient characteristics of under-developed societies: intense poverty, coupled with low primary school enrolment; an average calorie intake below requirement; prevalence of such diseases as malaria, hookworm and smallpox, together with inadequate

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hospital facilities and a high ratio of population per physician... These conditions tend to be correlated with, but they do not create, under-development, nor do they indicate, as is sometimes assumed, an irremediable poverty. Some of the under-developed countries, it is true, lack physical resources, but others do not. What they lack is the ability to exploit them, and this want derives from the social-psychological situation I have tried to describe: they lack, in short, the human resources to develop the material ones...

We should concentrate our attack on the central causative elements in the social sources of under-development: inequalities of wealth, opportunity, power, education and influence; and the separation of one group from another because of these inequalities, or because of exclusive sub-national loyalties, usually traditional, of tribe or province. These are the things which impede an effective mobilisation of national effort, which hamstring and pervert the administration, and which deprive the nation of its most valuable asset — a healthy and educated citizenry. And we pay for this in the currency of human lives. Millions of people die annually because more than half the world is caught up in this self-perpetuating situation.

IV.

The argument I have been putting forward should not be taken as suggesting an unchanging condition of society. On the contrary, the under-developed countries in general have made stupendous efforts...

Some of their problems are engendered by these changes, whether or not they lead to growth. As the processes of change gather momentum, as new techniques of production are adopted, new resources exploited, new plant established — and as organizational patterns concomitantly alter — so fresh problems arise. These are not the stark and ultimate problems of famine and epidemic. They are social and psychological rather than physical. I would refer to them as 'interim social problems', meaning that they are the difficulties which arise when we know enough to alter our material environment, but not yet enough to change ourselves to fit into the fresh conditions we have created...

There is, almost inevitably, an interim period during which society passes through Redfield's stages of 'disorganisation, secularisation, and individualisation' with consequent *anomie* amongst individuals. During this period there may be some degree of social chaos, of disturbed and non-functional relationships in home and community... But much of the difficulty is comparable to the breaking down of adhesions, which may be as painful socially and emotionally as it can be physically — and as necessary to health and mobility.

Undue emphasis has perhaps been placed upon pathological extremes of reaction. Far the largest proportion of the world's population exists in communities which have to a greater or lesser extent been changing for years. Their minds are not split by the conflict between the old and the new, the magical and the scientific, and their social life has long lost, if indeed it ever possessed, that pristine harmony with which some would credit it. I am reminded in this connection, if I may briefly digress, of Galbraith's concept of 'conventional wisdom'. Our early mentors in anthropology emphasised the integration of society, largely because their field work lay among isolated communities. Their ideas on this topic were new and valuable, but we have tended to transfer them whole and uncritically to situations of movement, change and culture-contact to which they can only apply in a highly modified fashion. The social scientist finds it harder to understand than the man in the street that tension and conflict are inseparable corollaries of social evolution. We may increase or diminish them, but it would be vain to consider them simply as morbid conditions to be eradicated if possible. Few peoples of the world live in such a state of idyllic simplicity that one hesitates to intrude with vulgar ideas of vaccination against smallpox, or of increasing food production... The vast majority suffer unnecessarily from hunger, disease and ignorance, realise the fact, and are unhappy about it. They feel, though many may sense it but dimly, that there is something more to the human condition. If one asks them, most of them will say that they want their children to be healthy and to have enough to eat because only thus can they become what they were

intended to be.

But, as I have said, there is a stage in the attainment of this ideal when there is confusion and uncertainty, and when the indices of social disorder mount alarmingly. This is particularly apparent in those fulcra of development, the great industrial cities. In Europe and in America in the recent past, in Africa and Asia in the present, the complex of physical and social miseries in many towns is a fearful side-effect of humanity's surge towards material well-being. Urban conditions exemplify a point I made earlier; that while certain groups advance towards greater affluence and comfort, others — frequently those through whose labour they have profited — are in worse straits than before.

I have mentioned these interim social problems for two reasons. Firstly, because they present genuine difficulties, genuine problems of adaptation and readjustment, and very real dangers for development itself. Secondly, because people tend to exaggerate their menace to the point where it becomes a brake on development. We may not agree with the conservatism implied in the latter view, but it is not always easy, when faced with practical situations, to avoid being influenced by it.

We should remind ourselves, however, of the resilience and adaptability of human nature. Every example of social change bringing disorder may be matched by another illustrating the emergence of new and coherent patterns... Nor is there any valid reason for the frequent assertion that the introduction of change implies an increase in mental illness. This is a belief normally held on theoretical grounds. Persons having first-hand knowledge of simple societies, while conceding that a change in structure may lead to a change in the existing social mechanism for dealing with emotional disorder, will seldom agree that there is less tension in 'primitive' than in 'modern' society...

We should recall another fact. The more traumatic social change may be, and the more we may deplore it for this reason, the more we should appreciate that those problems of adaptation reflect the intransigent rigidity of the system which has gone or is going. To anticipate later arguments, I would suggest that the sort of society whose changing is most painful tends

also to be one in which there is least freedom for people to develop their potentiality — and therefore to be the one which most needs to be changed.

To conclude this stage of the discussion I would like to emphasise two facts. Firstly, that the worst aspects of the interim social problems result rather from political decision and economic opportunism than from coherent development planning. Secondly, that the breaking away from old patterns, however difficult and disagreeable it may sometimes be, is simultaneously an opening up of opportunity: particularly an opportunity for education to offer both new types of solution to existing problems, and new skills to be employed in achieving those solutions...

V.

I have suggested that a supine and incapable administration, the lack of a middle class, the internal divisions, and the poverty and general physical backwardness of the under-developed countries are all points on the circumference of a vicious circle. The enemies of development are separation and inequality, but if progress in one field simply leads to regression in another and larger one, what can one do? How can one break out from the sphere of circular causation? How, in short, is development to be achieved? Quite obviously a large part of the answer concerns things we either do not know or cannot do — otherwise all societies would already be developed. A most powerful impetus towards development comes from the achievement of national independence, but how to keep up the pace once the original excitement has abated; what fixative should be applied, so to speak, to pride, ambition and hope?

But one part of the answer which we do know and can apply, is education... I have tried to emphasise that the problems facing the under-developed countries are human problems primarily and physical ones only secondarily. I have tried to express them as matters of mutual understanding, of training, of adaptability, of organising capacity, and of ability rightly placed. Because these matters have not been adequately dealt with, social and physical conditions have arisen making it even harder to deal with them.

I personally would express the vicious circle by saying that countries are under-developed because most of their people are under-developed, and that when people are under-developed national institutions acquire a form which impedes progress and the growth of egalitarian policies.

Education seems to me the most effective way of developing people... No uneducated community has progressed far in the modern world, and no educated community with initiative and leadership has remained backward. An illiterate society clings to customs, traditions, and out-moded practices; it resists the forces of change which stimulate the acquisition of new knowledge and new skills. Training of human beings in all fields of endeavour is essential if a break-through is to be effected from a state of chronic backwardness, and the country is to move rapidly forward towards the attainment of the desired social and economic goals'...

Although referring to the 'Affluent' rather than to the under-developed society, Galbraith remarks that the 'first and strategic step in an attack on poverty is to see that it is no longer self-perpetuating. This means that the investment in children from families presently afflicted be as little below normal as possible.' He goes on to say that 'poverty is self-perpetuating because the poorest communities are poorest in the services which would eliminate it' and concludes by saying that the principal limiting factor is 'overwhelmingly... our failure to invest in people'.

The two obvious forms of investment are health and education. Both clearly are indispensable, but I give primacy to education because it is the more fundamental. Health measures indeed must to some extent fail without an education to train the practitioners, and without an education which will give the lay men and women some elementary understanding of such matters as nutrition and hygiene and some appreciation of medical care and advice...

The most obvious importance of education is that it produces the people to do the jobs upon which development depends, the scientists, the agricultural experts, the engineers and all the

others necessary to material growth, as well as the administrators, business men, teachers, lawyers, clerks and others who are equally essential in creating the framework within which development occurs. Importing scientists or sending nationals away for training, however necessary or desirable, can never supply the number and depth of range of trained personnel essential to an effective development programme.

But the significance of an educational programme does not so much lie in its direct and immediate contribution to development works, vital though this is. It lies rather in its general raising of the human level, and in drawing people away from social and intellectual attitudes which make all growth impossible. A critical spirit, a view beyond the next village, objectivity replacing blind identification, these are the qualities education should inculcate, qualities which may be applied to any problem, whether technical, social or moral. It will, of course, be a remarkable education which achieves any of them to a great extent, but an almost equally unusual one which achieves none of them at all...

The emergence of a strong middle class, and the gradual infiltration of the administration from top to bottom, from Principal Secretary to clerk, by educated persons, will go far towards creating the social revolution which is development. But there is perhaps an even more seminal role for education in the whole process of national evolution. Education, if spread widely and without discrimination, is the greatest force in the world making for equality. Obviously if confined to children of the élite it can only perpetuate class distinctions, but education given to the children of the poor, the backward, and the hitherto neglected, is a dynamic force making for positive change. I would emphasise, too, that we may look for the results of establishing a school long before the first pupils have finished their education. A school is a symbol of hope whose effect upon the whole community should never be underestimated.

VI.

Having stressed the saving role of education, it must be admitted that the educational system

of an under-developed country is subject to all the handicaps affecting development as a whole. The majority of such systems are loosely and ineffectively controlled by a weak national organisation, which is capable neither of administering nor of protecting the system from those who would corrupt or use it for their own ends . . .

Besides the inherent problems of an under-developed educational structure, we are forced to consider in addition the blowings-out and the squeezings-in, the pressures this way and that, to which it is liable once the society of which it forms part shares in the Great Awakening.

The first buffets are certainly salutary, jolting it into movement. Reactive nationalism, as has been termed the surge of independent spirit in the countries newly freed, or seeking equality, or both, impinges at once upon education. Indeed for many people one of the main outward forms of independence is the spread of education. The cry for more schools, which has almost invariable political support — for not only is it a good vote-catcher, but education is genuinely prized — is both good and bad. Schools are needed, there is no doubt of that, and the exercise of expansion is good for the administration. But all too often no-one knows where to stop . . . The thrust of reactive nationalism is towards an assertive demonstration of equality with other countries. It leads, for example, to a greater concern for establishing institutions housed in splendid buildings, than for the less spectacular task of maintaining standards of entry to them, or of work done in them.

This is the tendency towards inflation. Almost equally dangerous and perhaps even more common is the tendency towards deflation. It may be difficult to believe, but there are still countries which differentiate between 'non-productive' development, which is anything to do with the well-being of men and women, and 'productive' development, which is anything to do with the things produced by those same men and women. It is still by no means universally recognised that human beings are the most essential raw material of any nation, and that it is on their health and efficiency alone that

production depends. Be that as it may, we find a remarkably widespread tendency for any country going through economic crisis to slash its budget for health, housing, education and other things which do not, in the short-term or obviously, bring in returns.

Many officials of education ministries throughout the world have replied to the threat of cuts by emphasising the importance to development of the production of scientists, engineers, agriculturalists, and the like. But in this lies another danger: that the education system may be diverted to serve the immediate and tangible needs of the community and thus to neglect the long-term aim of inculcating the wisdom and judgment which will lead to a transformation of society. For, if one of my main arguments is accepted, an under-developed country must be radically changed if it is to achieve economic maturity. This is not reached by a mere development of techniques, but by a development of society itself.

And behind this lurks yet another possibility. In the urgent desire for development, and the fear of regional and tribalistic forces which retard development, the authorities may assume such a degree of control over education, particularly higher education, as is incompatible with its healthy expansion. In extreme cases students have even been used as pawns in the political game.

I have remarked that the Great Awakening stirs the interest in education. But unfortunately it also offers the most dazzling openings to those who would be of the greatest value to the schools . . . Before ideals of freedom are realized, they are served in a most practical way through education, but independence brings glittering opportunities for service with which the humble task of teaching can hardly compete.

VII.

Having cursorily viewed the general social problems of developing societies, having suggested that education has an essential role in promoting that development, and having glanced at some of the specific problems of education, we must now consider how an educational system may overcome its own difficulties and contribute most effectively to

the society of which it forms part. This may be thought of at three levels which I will call research, planning, and 'professional'.

I mention research first because, despite the voluminous outpourings of educationists — perhaps the most verbose of professional groups — we know extraordinarily little about the symbiotic relationship between education and development. We know, at least I hope we know, that education there must be, and plenty of it; but how much, of what types and how administered in order to attain particular goals, we know not. Yet without this knowledge much of our planning is inevitably haphazard and wasteful. Our ignorance demands an intensive comparative study of the relationship between educational plans, policies and performance on the one hand, and development aimed at, achieved, and projected on the other. There is an almost unlimited field for work here. I would only suggest that the emphasis should be empirical. Indices of growth and inter-action should be sought in both quantitative and qualitative forms, and new methods refined for describing social processes.

The first problem of planning, including educational planning, is to get the idea of planning accepted and to ensure that it is built in to the national administrative structure. This will give to an educational plan or programme the necessary stability for coherent implementation, and the necessary relationship with development problems in general to give it realism.

The actual content of the plan must depend so greatly on local circumstances that I can do little more than to suggest some of the major considerations. The principal decision will concern the proportion of the national resources to be devoted to education, and here one can only emphasise that education is not a luxury: it is the very germ of growth. Then come a series of difficult choices regarding what may be termed balance. The problems of balance concern the division of resources between different branches of education: primary, secondary, university, technical, teacher training, medical and so on. A further dimension to this problem is that of quantity and quality.

Obviously the answer found to these problems

depends so closely on the existing educational structure, the supply of trained persons, the type of resources to be developed, and on the findings of the sort of research I have referred to, that it would be vain to lay down formal rules. I shall confine myself to a few broad principles affecting the role of education as I have tried to describe it.

To start with, whatever decisions are taken on these intricate issues, steps must be considered for strengthening the sinews of the system: educational administration through its streamlining; and the teachers themselves through their training and their inspection, and through assistance to the development of their professional organisation.

This last point is of particular importance. It costs virtually nothing to encourage the establishment of institutions which will help the profession to develop *as* a profession, yet therefrom will emerge what is perhaps always — or do we flatter ourselves? — the most soberly constructive group in society, one which is of the greatest value in its development. In no circumstances should these measures be neglected. They are the most effective means of forging an educational system with a sharp cutting edge to slice through the tangles of prejudice and ineptitude through which all development has to pass. Such steps have the additional advantage of not being particularly taxing to a country's resources, while the fact that they are on a small scale renders them less susceptible than more grandiose growths to abuse and distortion.

A broad principle which is frequently enunciated in educational planning (as in, for example, the First Five Year Plan of Pakistan) is that the existing organisation should be improved before it is expanded. In general this principle may be advocated, but it should be borne in mind that a nation's development is not merely a matter of economic calculation. It is affected also by such potent imponderables as pride and hope. I have already suggested that the mere existence of a school raises community morale and I believe we should be prepared to lower our standards of primary education to a certain extent for the sake of the general stimulus to development which it

affords. This stimulus should create conditions of social growth in which we can eventually raise the standard once more. This cycle has been passed through in most of the economically advanced countries, but we are often over-cautious in our approach to the under-developed ones. I would only add that... we should not permit a reduction of our standards in the secondary schools. These will for some time supply the great bulk of competent persons to run the country and should be given considerable support.

The balance of technological, professional and general education should to a considerable extent reflect the character of the whole development programme. But it is important not to be misled into over-simplifying the problems of growth. The question is not simply how to effect an improvement in agriculture, an increase in the tempo of industrialization, a more efficient exploitation of mineral resources. It is essentially how to create an efficient society which is capable amongst other things of handling these technical problems. Judgment and wisdom therefore, should be sought as qualities of the educated man or woman no less than technical competence.

In particular we have to remember two things. Firstly, tardiness in development is occasioned by certain social formations and their attendant attitudes of mind which can only be modified by men possessing in a high degree the qualities conferred by education. Secondly, that the very process of development creates what I have termed interim social problems. These too must be tackled with skill and insight if development in one sphere does not simply lead to regression in another. Because the operational tools for this are such things as curriculum construction and teaching techniques, the focus of our attention should shift to the 'professional' problems of education.

I would in the first place make a plea for vigorous and practical teaching of the social sciences — mainly of course at the university level. These provide the tools for understanding and at least partially controlling some of the more undesirable side-effects of social change. Next I would stress the claims of such 'useless' subjects as philosophy, literature and compar-

ative religion. If such subjects are considered desirable in the older countries, how much more vital are they in the newer in which, through the rapidity of change, the moral pattern is confused. In these lands much difficult re-thinking on the nature and purposes of social life has to be carried out in a very short time.

Thirdly, it must be emphasised that these perplexing problems of social growth cannot be coped with by alien learning only. It unfortunately happens that developing countries are apt to acquire an ambivalent attitude towards their own culture, both despising it for being 'primitive' and according it a patriotic excess of veneration. I would like to see this redressed by making studies of indigenous culture, literature, music, art and the like, more widespread and objective. The present unbalanced attitude means that these subjects do not contribute as they should to national growth. The local culture, whether praised or scorned, contains many traditional strengths upon which a new moral and social synthesis must be built.

Together with these three specific desiderata, some more general comment may be made upon the structure of the curriculum. This is a vast topic and one which has perhaps been more fully discussed than any other aspect of education in the under-developed countries. The scope of education in these areas was defined thus thirty years ago: 'Education should be adapted to the mentality, attitudes, occupations and traditions of the various peoples (of Africa), conserving so far as possible all sound and healthy elements in the fabric of their social life; adapting them where necessary to changed circumstances and progressive ideas, an agent of natural growth and evolution. Its aim should be to render the individual more efficient in his or her condition of life, whatever it may be, and to promote the advancement of the community as a whole through the improvement of agriculture, and development of native industries, the improvement of health, the training of people in the management of their own affairs, and the circulation of true ideals of citizenship and service.'

All of this, I believe, is still valid, but it requires supplementation by a progressive boldness to counteract the slight suggestion of

conservatism. In the past there has been a tendency to consider rapid change dangerous. What was desirable was a slow steady evolution and the curriculum was adapted towards attaining it. One cannot exactly call this view reactionary. There is much to be said for it: rapid change is in many respects dangerous. But rapid change is what we have got, and the world of the 1950's and the 1960's is very different from that of the pre-war decades. It is a world which presents us with problems that can only be mastered by assimilating, and as rapidly as possible, the newest techniques of the social, physical and biological sciences.

But at the same time the curriculum must be firmly grounded in the needs of daily reality. The importance of such subjects as hygiene, home economics and horticulture is that they are not only desirable in themselves but provide a comprehensible base from which to explore the more complex theoretical issues. Into the bargain, they establish a functional link between the educational system and the community.

VIII.

Reference to the relationship between education and community brings me back by another route to a central problem of the whole socio-developmental nexus, and suggests a fresh dimension of solution.

The problems of under-development are social problems. They are problems of separation, disunity and inequality shown not only in the world and in the national communities, but even at the level of the village: indeed particularly at the level of the village, where all too often landlordism necessitates vigorous measures of land reform if the level of morale and economy is to be raised, and if nationally vital capital is to be released into productive channels. The tendency has been for these inequalities to increase... As Myrdal states the situation: 'egalitarian policies... meet with greater difficulties in a poor country, although it needs them more because the weakness of the spread effects has created greater inequalities.'

Again I have to ask how we break out of this vicious circle. Previously I answered that we could do so through education. Now, speaking

more from the social angle I would say — and the two are far from incompatible — that we escape through the growth of democracy. The democratic political forces inherent in egalitarianism are crowbars to rend the rigid social barriers creating and maintaining under-development. But this answer, like many others raises even more questions. Why have so many of the new countries abandoned democratic constitutions? Is it possible to operate a democracy with an uneducated people? How can the impotent masses exercise their democratic rights in the face of opposition by landlords and tribal leaders?

The answer lies I believe in the spheres — frequently united — of community development and fundamental education. This form of activity, often including and always associated with more formal aspects of education, is far more than a means of raising the quality of rural (and in some cases urban) life... Essentially it is a method of stimulating communities to manage their own affairs constructively, an operational training ground for democracy which has real and cogent meaning for people... As in the wider democracy, it is based upon the twin principles of participation and responsibility. But these are nurtured by common concern for what is of manifest significance to all. From the exercise of these two principles empirically applied grows — and I use the word advisedly to express a phenomenon so universal as to appear natural — the appropriate form of organisation for the administration of community services and expansion.

It is an important aspect of community development that it depends not only on participation and responsibility within the community, but also between the community and the authorities stimulating the development. In this way a bridge is built over which — in both directions — pass knowledge and understanding... The effective linking of the smaller with the larger community eradicates one of the more dangerous side-effects of social change — the sense of being at the mercy of implacable outside forces, with reactions running a sad gamut of subservience, resentment, apathy and disorder. Here on the contrary

people are taking part in — initiating indeed — the processes of change most closely affecting themselves, processes which are moving at their own time and in response to needs which they themselves are best qualified to express.

All this is education in the widest sense. It not only includes the founding or expanding of schools, but many activities in which new learning is acquired. In any community development area one will find the nuclei of enterprises in agriculture, irrigation, animal husbandry, co-operative buying and selling and so on, based upon scientific rather than traditional procedures. Thus it provides the beginning of technological situations in which the pre-Newtonian *Weltanschauung* is dissipated as new skills are learned. In so doing it also contributes directly, as well as indirectly, to the material development of the country.

IX.

We have now had a bird's eye view of some of the main features of education in a developing society or one which is attempting to develop. It has been, admittedly, the view of a short-sighted bird flying very fast and high over complex and confused terrain. However, the combined lack of time and experience make it the best I can do, and now in conclusion I want to look at it from a different angle. What is it all for, and by what right do we try to do things for and to other people? Why educate them: why strive for development: what difference do these two things really make to the human condition? . . .

I have already suggested that the existence of under-developed areas is a potential strain on the fabric of world relations — as recent events in the Congo clearly show — and this purely pragmatic judgment may be left while we explore more intricate issues. I said earlier that the basic, irreducible boon conferred by development on human life was to prolong it. I would maintain that the essential function of education is the same: material well-being and intellectual pleasures are, after all, of little use to one when dead. Of course much more is implied by prolonging life than the mere extension of years. It means, above

all, the reduction of want and misery of every type: it implies war on famine and malnutrition, and on disease; it implies order and safety where there was anarchy and oppression. In fact it includes the assault on all those conditions to oppose which is an absolute imperative of human charity requiring neither justification nor excuse.

But we cannot stop at this point. Is life, we must ask, necessarily a boon? I cannot think that this is so. To the gift of life must be added, if that gift is to be fully used and enjoyed, the grace of freedom. Freedom is a word of many dimensions, most of them controversial, but I shall start by taking it at a very prosaic physical level. The material miseries I have just mentioned, the hunger and illness which often characterise under-development — and which may indeed increase in some areas as others start to progress — are conditions of diminished human potentiality. The physical conditions of under-development fetter man's spirit, crowding in the horizons of his thought. By involving him so closely and so desperately, they take away a large measure of his freedom to become what he might, genetically, have become. It is of course possible to triumph over circumstances, to become stronger and wiser through the struggle not to be crushed. But I am an educationist concerned with the generality of humanity — not with the rare genius, but with the great masses who are oppressed and overburdened and weakened, and who would do a little better if they were not. No-one, I believe, who has directly experienced intense poverty coupled with endemic illness and chronic under-nourishment can doubt its limiting effect on thought and action. I am not concerned as to whether this limitation is cause or effect of under-development: they are simply aspects of each other.

The next dimension of freedom is social rather than primarily personal. We have already touched on one aspect of this in our recognition of the relationship between democracy and development, for what is democratic behaviour if it is not the behaviour of men who are free to make their contribution to the government and development of society? . . . This seems to me to have value for two reasons: First, for

its contribution to creative social processes; secondly, because of the implication that people have shaken themselves loose from the almost unconscious conformity to standards and concepts which have become obsolete. This form of freedom knocks the shackles from the spirit; or rather, since prosperity is no protection against enslavement by anxiety, by ambition, by self-esteem, or by any of the myriad lures which snare the mind, it gives us the key with which we can — if we wish — unlock them. Development creates potentialities. It is the responsibility of the educationist to ensure that they are used.

By promoting development and education we are not usurping the privilege of the individual to decide on his own fate. We are not moulding or manipulating people. We are trying to do the very opposite thing: to create conditions in which they may be more free to create their own conditions. But in the last resort development only releases potentialities which may be lost. Freedom may be turned imperceptibly into servitude, the knowledge which is so potent a tool in gaining freedom may harden into prejudice, power over the material world may be used to obtain power over men. This may be prevented from happening if we remind ourselves that... the freedom which I would stress is the freedom for a man to do what he has it in him to do, and to become what he has it in him to become by striving for truth, whether through art or science or religion or philosophy or mere living. I do not say this from devotion to some nebulous abstraction. On the contrary I speak of the one thing which

has contributed to man's well-being — the proximate grasp of truth in a few fields. We cannot split up truth. We cannot say, for example, that the truth of physics is more desirable than that of psychology. We cannot pick and choose what to be truthful about, because if we do we shall soon find we can be truthful about nothing. Truth must be cherished as an idea, not as a bundle of information about this and that; and the idea is indivisible.

The development-works which we have considered are founded upon nothing if not upon the application of hard-won truth. Great feats of engineering, of medicine, of agriculture, and of the fundamental physical and biological sciences behind them, have made possible man's freedom from the pressure of his environment. These were not the achievements of people prepared to modify truth for some ideological whimsy. And we should bear in mind that some of the things we most abhor, prejudice, discrimination and persecution based on class, colour, nation or political belief, have grown because the truth was not taught.

The truth, to the extent to which we know and seek it, gives us that further dimension of freedom which completes the material and social liberation resulting from and in development; it is the realisation of potentiality. And development, as I have just suggested, is based on the application of what is apprehended of truth to the affairs of men. Thus my argument comes full circle and I find myself enunciating a concept so well worn as to be almost platitudinous: that education is the repository of truth, and that without truth all fails...

Book Reviews

English for Maturity by David Holbrook.
Cambridge University Press 21s. 0d.

THIS BOOK is a 'must' for teachers, not only in the Secondary Modern School for which it is primarily intended but for practitioners in all branches of English work. It is not designed as a theoretical study; in the main it is an ardent expression of faith. Yet there are times when I would have been grateful for more formulation and more consistency of thought, for often problems of great weight are

handled with arguments too little digested.

The trouble is that Mr. Holbrook seeks out so many enemies, which is a waste of his rare sensitivity and insight. Many of his targets are all too familiar; the cynicism of staff rooms, the niggardliness of formal methods, the fear of experiment, and so on. Some of the things he says are stale and trite, as when he speaks of the stupidity of learning the names of the Kings of England; whilst by now it is surely nothing but jargon to be told about developing 'the

whole man'; what is this mythical creature? There is in fact too much jibe and admonition. We have heard it all before — 'it needs no ghost'... The question we must ask is why, ever since George Sampson's *English for the English* (mentioned on the book flap), we have said these things over and over again, whilst most of the time we have been preaching only to the converted.

However in spite of this tedious note of complaint Mr. Holbrook is not one of those Jeremiahs who rail against the low standard of English and do little to improve it. He goes out to the teacher with rich supplies of suggestion and advice, which is particularly helpful because he covers such a wide range of English studies: Poetry, the Bible, Hymns, Folk-song, Practice in Writing, Making things up, Reading, Drama; and he does not forget 'the drills'. The teacher is both stimulated and consoled. The chapter on 'Marking, encouragement and criteria' comes from a warm heart and a ripe experience. In fact a practical wisdom pervades the book, and if he has struck out at all sides in righteous anger against bad practice, he has spilt good things right and left, especially when he is writing of literature itself. Things like this: — he speaks of metaphor as 'the moral energy of poetry' and says, 'all our wrestling with life, if it is to have any substance and courage, needs to draw on the power of the word, the metaphorical power which makes the flux of experience that much more tractable.' He describes Shakespeare's work as 'a celebration of life's possibilities' — and so puts the Tragedies into perspective in one magnificent stroke. A good poem he says 'enacts its meaning'. and he believes that teaching poetry is at the centre of English. There are hundreds of strong thoughts like these.

Yet even by taking to heart such thoughts, can the average teacher add much to his stature, unless he can find the opportunity to enact *his* own meaning and help children to enact theirs, so that conversion changes into conviction? It was here that I expected much of Mr. Holbrook. I had read his stimulating article in *The New Era* — 'The Secret Places — Education and Creation' * and I heard the note I was listening

for clearly sounded in his chapter on poetry in the present book. 'Poetry cannot be manufactured and the technical devices are, as are technical devices in the composition of music, employed at the less conscious levels of the mind to put experience in order, and often come to the surface already formed.'

After all this I was truly puzzled and surprised when I came to his chapter on creative writing — which he calls 'Making things up' — to find on the first page a graceless attack upon Sir Herbert Read's expression of faith in children's own spontaneous work, made in his capacity of chairman of the *Daily Mirror's* children's own writing competition (about which incidentally, Mr. Holbrook is ill-informed). In the course of his remarks he draws swords with Sir Herbert on a point which I would have thought would have enlisted his entire agreement. 'Creation cannot, I think be as spontaneous as Sir Herbert suggests; the creation can only be made through technical conventions which, because they are involved in a tradition "outside" the individual, provide a kind of control.' We must surely ask whether it is possible for any tradition accepted by the individual to be outside him entirely.

Moreover he searches somewhat anxiously for signs of what he calls 'depersonalization' as the hall-mark of mature writing. He is of course using the word in an aesthetic sense rather than a psychological one — in the meaning, I imagine of Bullough's phrase 'aesthetic distance'. But, in our day, can we escape the psychological import of this word 'depersonalization', and can we fail to be apprehensive about any method aimed at bringing children to maturity which is not aware of the danger of such a sharp division between the traditional and the individual? Indeed Mr. Holbrook rejoices in the fact that the children's work was kept within the conventions of the folk song and ballad, and did not emerge into an idiom of their own. 'These poems', he writes, 'weren't the result of any "spontaneous creative" urge of the children. They were produced by the stimulus of my emphasis on a mode and a technique, that of the nursery rhyme and the folk song.' He is surprised when some of the children took the law into their own hands: 'Some of the poems not written to the formal pattern turned out to

be more personal in feeling, though maybe it was possible for them to be so written simply because their class-mates were writing the more stylized poetry.' He does not develop this interesting point.

All this makes one wonder whether his passionate concern to bring the folk-song into the heart of the English Syllabus is not a way of avoiding the creative issue — yet this avoidance is contrary as far as I can see to the statements which he makes in so many other places. Here he says that folk songs will help us 'to cross the gap between children's and young people's own interests and culture, and the best intentions of education'. Surely if we could let the child, like the poem, enact his own meaning, we would find that this gap existed mainly in the adult's perfectionist requirements or within the spleen of a person like D. H. Lawrence, who so often betrays a lack of fundamental knowledge about children outside his own identifications. I felt that it was unworthy of Mr. Holbrook to quote Lawrence in the way that he did: 'Sir Herbert Read has no doubt read D. H. Lawrence on self-expression — "a child was to be given a lump of soft clay and told to express himself, presumably in the pious hope that he might model a Tanagra figure

or a Donatello plaque, all on his lonely-o. Now it is obvious that every boy's first act of self-expression would be to throw the lump of soft clay at something — preferably the teacher. This impulse is to be suppressed. On what grounds, metaphysically? — since the soft clay was given for self-expression."'

This is not good enough. At least Lawrence had the excuse that he was born too soon to see what forceful images — terrible and tender — have come from a child's work in clay, as it has in verse and painting; not when he was quite on his lonely-o, for he has had the sanction and creative encouragement of teachers who have not expected him to produce pale reflections of grown-up art, but the vivid forms and pressures of his own vision.

These utterances come strangely from men who revel with such gusto in their own self-expression, and I for one will always value Mr. Holbrook's book simply because it is so full of self-expression; so fresh, though often inconsequent, so telling, though often confused. For, in spite of the aggressive note sometimes in my view rather wastefully employed, it is pre-eminently a positive and constructive treatise. It is on the side of the living.

Marjorie L. Hourd

Delinquent and Neurotic Children by Ivy Bennett, - *Tavistock Publications* 45/-

Workers in the professions closely allied to psychoanalysis usually assume that the psychoanalyst thinks of delinquent behaviour as the outcome of an inner conflict, in much the same way that neurotic symptoms are understood as expressing a compromise between two unconscious strivings.

This equation of delinquent with neurotic behaviour is widely accepted in the field of social education, and is commonly taught to students preparing to enter these professions.

As Freud was the first to show, in his paper 'Some Character Types met with in Psychoanalytic Work' where he describes the criminal from a sense of guilt, many delinquent acts do have a neurotic meaning — are, in fact, neurotic symptoms. But can every delinquent act be explained in these terms? Is every delinquent suffering from neurosis?

August Aichhorn, the psychoanalytically trained Educator who worked with delinquent youth in Vienna, was the first psychoanalyst to postulate that there is, in addition to the neurotic delinquent, a — so to say — delinquent delinquent. He referred to these youths as suffering from 'latent delinquency'. Later, in 1946, Dr. K. Friedlander, another psychoanalyst, returned to this concept and used the term 'delinquent character formation' to distinguish the delinquent delinquent from the neurotic delinquent.

If delinquents are a particular brand of neurotic, i.e. if they experience suffering from mental conflict, then they will be most helped by psychoanalytic therapy. If the motivation towards crime is not neurotic, they are unlikely to be amenable to psychoanalytic therapy. It is the absence of suffering in the criminal that marks him off sharply from the neurotic.

At the present time it is generally accepted that many crimes are

committed by people who suffer from a neurosis. It is perhaps not so widely accepted that some criminals are responding to non-neurotic motivation.

A delinquent act is no indication of whether the person is neurotic or delinquent. Some stealing, lying, cheating or destructiveness is caused by a neurotic inner conflict; some is not so caused but is an expression of Aichhorn's 'latent delinquency' or what Friedlander called 'delinquent character formation.' If this delinquent delinquency is a character deformity, what can give rise to it? Are there other forms of character deformity as well as this delinquent one? Are there shades of delinquent character formation starting with imperceptible deviations from the 'normal' finishing in almost total deviation from the normal, or is delinquent character formation either totally present or absent? If a child has this delinquent form of character disorder, can he also be neurotic, or is the one disorder

incompatible with the other? If psychoanalytic treatment is inappropriate for those with a delinquent character formation, what form of treatment should they receive? These are the sort of questions that Dr. Bennett's book *Delinquent and Neurotic Children* enables us to frame, and the framing of the right question can, in this field, be as important as finding the true answers.

Aichhorn was of the opinion that it was those who suffered from 'latent delinquency' who went on to populate the prisons and other penal services. I am not sure he is right in this judgment. I wonder if it is not those, in our present-day society, who suffer from neurotic conflict as well as delinquent character formation who present such a problem of recidivism. These it is who are untouched by attempts at re-education, because it cannot relieve the neurotic difficulties, and are also unavailable to Psychotherapy because they are delinquent. The straightforward delinquent either gets influenced by social educational measures or, if he successfully evades this, he goes on successfully evading the demands of society without arousing suspicion. In other words, the delinquent who persistently gets caught is likely to have some admixture of neurosis or other disability such as low level of intelligence or even psychosis — otherwise he would not need to continue to pursue an unprofitable line of conduct.

Dr. Bennett's book *Delinquent and Neurotic Children* is a careful statistical comparison of 50 delinquent children who were selected from the first 1,000 cases referred to a newly organized County Child Guidance Service with a matched group of 50 neurotic children from the same source.

With great skill and the utmost care she seeks an objective evaluation of whether or not there is valid evidence for the concept of 'Delinquent Character Formation'. In twenty-three headings summarizing her findings, Dr. Bennett gives the evidence for and against such a concept, and indicates the environmental factors that are likely to be decisive in causing this delinquent condition.

The weight of the evidence confirms the validity of this concept, but there is some element of doubt whether, having established this point, Dr. Bennett has achieved her wider aim of enabling the professional worker to design the different sort of 'treatment' needed by these two

groups: those with a delinquent character formation and those who are neurotically delinquent.

I think this doubt arises because it seems as if Dr. Bennett assumes that delinquent delinquency is the real cause of our society's crime problem, whereas it could be, as mentioned above, the neurotic delinquent who presents the greatest difficulty to himself and to society.

This is an important contribution to the study of delinquency because of the care with which Dr. Bennett has evaluated and presented the vast mass of data collected from psycho-social and psychoanalytical sources. The book does not set out to establish new data, but to evaluate existing data. *Delinquent and Neurotic Children* is a worthy successor to Dr. Burt's *Young Delinquent*, and will be as important to present day and future workers as is Dr. Burt's work.

Because it is such an important work, and because it is likely to be a standard work for a long time, it deserves the closest critical attention. This demands that each specialist deal with that part of the book that impinges on his own work. I have only commented on the book in its bearing on the treatment of neurotic and delinquent children because this is my field of work, but the book is of importance beyond my narrow field, and should be of value to all who are interested in human behaviour, and above all will help in the clarification of our thoughts on these complicated problems.

Arthur T. Barron

Reluctant Rebels by Howard Jones - Tavistock Publications 30/-

Young offenders against our laws are usually dealt with in the first instance by being placed on probation; and, thanks to the good work of probation officers, work which is only just beginning to receive its proper recognition, many delinquents respond to the help offered to them, and keep clear of further trouble. Others, however, do not; and juvenile Courts refer the more persistent offenders to 'approved schools'. Here they are educated, trained, and disciplined with varying degrees of severity; but the results obtained are disappointing. One in three of such children remains unreformed, and, after leaving the school, reverts to the same type of antisocial conduct for which he was

sent there. From such children are drawn the adult criminals of the future.

There must surely be something wrong with institutions which achieve such poor results. In writing this book, Howard Jones, who is a social psychologist and a lecturer in the University of Leicester, is attempting to point out what is wrong, and to suggest remedies for the future.

The book is aimed, one imagines, at schoolmasters and the general public rather than at psychologists or social workers; for many of the author's conclusions have been familiar for many years to these latter groups. Mr. Jones describes the workings of a pseudonymous school for maladjusted children. Originally independent, its special character was destroyed, so Mr. Jones tells us, by interference from officials of the Ministry of Education. The school was run on the lines of group therapy, with much of the day-to-day administration controlled by joint committees of children and staff. The atmosphere was tolerant and permissive; but not so anarchic as that of some 'progressive' schools.

Mr. Jones rightly believes that the delinquent, unhappy child needs authority; and also believes that this authority should be combined with affection and approval. 'Love may be needed in most cases of delinquency: it is the specific treatment for maladjusted children such as those at Woodmarsh.' Criticism, we are told, must be of the child's behaviour only, and must not imply rejection of him as a person. 'With children whose disturbances are very deep-seated, a great deal of forbearance may be required.' The book abounds with statements of this kind which, to a psychiatrist, seem platitudinous; but which may, I suppose, strike some readers with the force of a new revelation. Mr. Jones has read widely, and provides an admirable list of references at the end of each chapter; but he remains so far removed from the therapeutic situation he is describing that he appears to be surprised when he finds that psychotherapeutic theories often work out in practice. Surely, in this day and age, educators are agreed that it is love and the fear of loss of love which controls the behaviour of the average child, rather than fear of punishment. Surely we are also agreed that, if we wish to make an individual more responsible, we have to give him

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Ellice G. Benton

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some responsibility; and that authority from on high, untempered by democracy, is likely to make people less rather than more responsible. Much of this book is concerned with setting forth such principles.

But, in spite of this, the book has value. Mr. Jones' discussion of the dynamics of a group of disturbed children is interesting. His plea for more schools of an experimental type in which group therapeutic situations can be encouraged is timely; and his attempt to study the approaches of different remedial schools by means of psychological tests is a brave effort to bring objectivity into a field where prejudice still reigns supreme. I hope he will carry out further studies of the different therapeutic methods used in the treatment of delinquency. The basic principles of treatment may be agreed; but we are very far from knowing the best ways of putting these principles into effect. Controlled studies by academic psychologists with insight may be of the greatest value to therapists in deciding which different methods of treatment best apply to the very varying types of children which make up the delinquent population.

Anthony Storr

The Child's Conception of Geometry: J. Piaget, B. Inhelder and A. Szeminska (Routledge and Kegan Paul. 45/-).

This work should be read after *The Child's Conception of Space*, in which Piaget and Inhelder reported a number of studies into the development of spacial concepts in young children, particularly with the elaboration of projective and Euclidean concepts out of the more elementary topological notions. In this present work Piaget and his co-authors have reported their investigations into the development of measurement and metrical geometry. They have carried out a series of brilliant experiments in order to discover the stages through which children pass before they are able to construct Euclidean space.

This volume is in five parts. The first, which is introductory, deals with the ways in which children reconstruct their own movements and changes of position by calling on their conceptions of the spacial field; it shows how, with increasing maturity, these conceptions become increasingly co-ordinated. This co-ordination is shown to be necessary

before they are able to measure, since measurement consists of 'the iteration of a unit measure', which is first and foremost a change of position. In the second part of this volume, which deals with the conservation and measurement of length, it is shown how the building up of notions of distance enables children to pass from elementary topological relations to those of Euclidean space.

In Parts III and IV, the authors turn to consider the growth of measuring operations where two or three dimensions are involved. Some of the experiments reported in Part III were undertaken in order to discover how children set about measuring straight lines which form the boundaries of plane or solid shapes; other experiments were carried out in order to discover how they come to understand the metric properties of various curves. These experiments demonstrate that the organisation of co-ordinate reference systems is essential to the elaboration of Euclidean space. They include such problems as the definition of a point in two or three dimensions, the measurement of angular separation, and the construction of curves in accordance with their mensural properties.

When the child has mastered the two kinds of spacial co-ordination — the one-one or rectangular, and the one-many or triangular, he is in a position to deal with relationships between solids. The authors devote Part IV of this volume to the study of the relationship of the metric co-ordinate systems studied in Part III to Euclidean notions of area and volume.

Part V consists of the conclusions reached. Three levels of achievement in the construction of Euclidean space are distinguished: The first level being represented by the qualitative operations involved in various kinds of conservation; the second being the achievement of simple metrical operations; the third, which is not achieved until the level of formal operations, being the calculation of areas and volumes.

It must be said that this is a very difficult book which brings out the inter-relations of logic and psychology. The intending reader would be well advised to read *The Psychology of Intelligence* (Piaget, 1950), if he has not already done so, in order to understand the genetic approach of Piaget and his co-authors.

The techniques of investigation are of the usual Piagetian pattern. It is

now up to research workers first to verify these findings, and then to set about the task of examining them in relation to innate intelligence and educational experiences. As with so many of the pioneering investigations of Piaget and his co-workers, the studies reported in this volume represent only the beginning. What we make of them will, in many ways, reflect the quality of our educational system.

Finally, we must thank the translator, Dr. E. Lunzer of Manchester University, for his scholarship and industry in making these studies available to those of us who would be unable to read them in the original French.

Lawrence Ives

Shakespeare's Rival by Robert Gittings - William Heinemann 18/-

In this book Mr. Gittings is concerned to find the 'rival' poet to Shakespeare for whose existence there seems to be some contemporary evidence. But who this rival may be is a matter for conjecture. It is Mr. Gittings' thesis that he has found him in Geoffrey Markham, a not particularly distinguished Elizabethan, and certainly, a practically unknown poet to-day. In order to make his attribution, Mr. Gittings is led first of all to discuss the Elizabethan use of the pun, and by reference to a difficult passage in Everard Guilpin's *Skialethia* (a book now familiar only to Elizabethan scholars) to establish that the 'Falcon' of the passage is a punning reference to Shakespeare himself. He then proceeds very ably to draw together the results of recent research into Markham's life and to relate this to contemporary events and society. He completes this by a close study of *Love's Labour's Lost* before drawing together the somewhat tenuous threads into a discussion of the rival poets. Yet despite his advocacy, somehow Markham never seems to come to life, and as a poet he does not seem at any time to be of such calibre as seriously to be considered as a rival.

This is not an easy book to review. If it is for the acknowledged expert the argument appears to be oversimplified and is insufficiently supported by reference. If, as seems more likely, the appeal is to the general reader, then much of the detailed exposition is likely to mislead him, for he will be quite unable to judge when Mr. Gittings is proceeding from acceptable evidence and

when on unsupported assumption.

Mr. Gittings opens his study with a rapid and somewhat breathless picture of the year 1598 sketched in with large generalizations which ill-suit his theme. An example of this occurs at page 12 where quoting from Everard Guilpin's *Skialethia* 'So though his plot be poore, his Subject's rich'. He writes: 'The word "rich" can here only mean Lady Rich, Penelope Devereux, Essex's sister, the Stella of Sir Philip Sidney's sonnets.' It is, indeed, very probable that this does refer to Stella, but Mr. Gittings simply has not proved that 'this can only mean' so. While not wishing to press him too far, if the reference to 'rich' is so obvious that it 'can only mean' Lady Rich, is he entitled on the very next page to claim this same reference as a 'somewhat subtle allusion'? On page 35 at footnote (1) a reference to C.S.P.D. ought, one would think, to be supplied, otherwise the comment by Bishop Bancroft cannot be traced; while on page 39 the remark that playwrights 'did not scruple to put living noblemen, such as the Earl of Essex into their dialogue, and even portray them on the stage' apparently derives from Sir Edmund Chamber's *Elizabethan Stage* though there is no mention of this. Nor is there any reference to this standard (and one would have thought indispensable) work in his short list of works consulted. It would obviously be unfair to take Mr. Gittings through his book page by page and line by line. Yet one's irritation is increased, as one reads, by careless statements and inadequate references of this kind.

Mr. Gittings divides his study into three parts. I. The Pen and the Poet. II. Love's Labour's Lost. III. The Rivals. The difficulties in part I. have been indicated above, and these are fundamental to the argument. In Part II. Mr. Gittings is, perhaps, at his best and most persuasive. On the text of the play and possible topical references he is clear and very fair, though he leans more heavily on Dr. Maranon as an authority than some Shakespearean students would think justified; but he does provide the general reader with eyes to see the play pretty well as a highly selective Elizabethan audience probably saw it.

What comes out most clearly in Part III. is that during the years with which Mr. Gittings is concerned there were two rival parties struggling for dominance and power, the one led by Sir Robert Cecil the other by

Robert Devereux, Earl of Essex, and the struggle for supremacy was carried on in the House of Commons (as Professor Neale has shown) in Patronage, and elsewhere. Patronage was important to a writer, for writing was not then recognized as a means of livelihood. There is evidence enough in the miserable existence of hack-writers such as those in the pay of the printer John Wolfe (who perhaps came nearest to producing the forerunners of our newspapers), so that a patron was the hope of getting preferment of some kind or other: in other words getting a living. Now Mr. Gittings does not *prove* that Shakespeare was of the Essex party. He was, and Mr. Gittings forgets this, the playwright of a successful company, and, as actor and shareholder in the theatre, could live with reasonable independence. When Mr. Gittings asks how did he get away with the Essex reference in Henry V:

Were now the general of our
gracious empress
As in good time he may, from
Ireland coming,
Bringing rebellion broached on his
sword,
How many would the peaceful city
quit
To welcome him . . .

Act V chorus

surely the simple answer is that Essex was a popular hero and he *had* been restored to favour and it was hoped and expected that he would do something in Ireland. After all, he *was* in command, and to suggest that he would not achieve victory would have been impolitic if not treasonable. In any case, plays were subject to censorship, and the Master of the Revels, Edmund Tilney, surely would not have allowed the reference if it were not acceptable to authority. What happened to less obvious, and to modern eyes quite innocuous, references to Essex is sufficiently shown in Tilney's treatment of the manuscript 'Book of Sir Thomas More' which was perhaps being written at about this time.

With the general tone of Mr. Gittings' last pages one finds oneself in agreement, but when one asks oneself if he has satisfactorily identified the 'Falcon' of Guilpin's *Skialethia* with Shakespeare, one reader has reluctantly to answer 'not proven': and it is by this that Mr. Gittings' book stands or falls.

D. C. Collins

Letter to the Editor

19th March, 1961

Dear Madam,

I wonder whether you would permit me to make a few comments on one of the contributions on 'Play' by S.O. Greene (of Sierra Leone), in the issue Vol. 41 number 10 of December 1960.

In my limited experience with younger children over the years in Sierra Leone, I am of the opinion that what Mr. Greene calls play is obviously 'organized games'.

Play in the correct sense of the word is accepted as part of children's living and growing by parents in Sierra Leone, although the degree of encouragement would vary with the socio-economic level. Play-things, though they may not be suitable, are provided according to the means of parents.

Well-to-do parents go one further, they participate when possible, but this attitude diminishes as one descends the socio-economic ladder.

In a territory which is on the other end of the pole from a Welfare State, where some families do not know where the next meal would come from, the parents expect some contribution from the child.

This in some cases takes the form of 'hawking' before or after school hours. Such conditions would normally apply to children of 8 to 14 and sometimes over.

With the younger child there is ample time for play both in school and at home though teachers and parents do not participate, and are certainly unaware of the therapeutic value of play.

I consider this is a serious omission in the article as there was no mention of play in the earlier years where play means so much.

In the provinces or the Protectorate, where illiteracy is the rule rather than the exception and life is simple, nothing obstructs this vital urge. However, they do not have 'unlimited hours' (as is assumed) *because* the

parents are illiterate, this is entirely due to lack of facilities and inadequate provision for education.

I would not say the picture has changed over the past ten years in schools in favour of teachers. I am inclined to think that owing to pressure from the administrative hierarchy this expansion of the curriculum has been a boon to the children though I am not so sure whether it is just as welcome to the teachers.

The fact that teachers 'conspired' with parents when they should enlighten parents shows where the fault lies.

Perhaps Mr. Greene would agree with me in saying that the majority of the teachers have yet to be taught the Child's need for Play.

My reasons for giving these comments are purely to help readers who might otherwise be misled.

Yours sincerely,
Oni Tuboku-Metzger

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THE NEW ERA

IN HOME AND SCHOOL

Childhood in Autobiography

Edna Oakeshott, Department of Child Development, London University Institute of Education

FAR OFF IN EARLIEST-REMEMBERED childhood I can overhear myself repeating the words Watercress Well... I want nothing at all except to be gazing at the water which bubbles so wonderfully up out of the earth, and to dip my fingers in it and scatter the glittering drops.' Siegfried Sassoon, talking of the 'wordless language of water and roots and stones', shares with us through his own expressive words the intensity of early childhood delights. This is the language of autobiography. It can be studied from a literary, a psychological and an historical standpoint.

Professor Georg Misch in his *History of Autobiography in Antiquity*, published in German in 1907, translated into English in 1960, shows how 'confessions', 'letters', 'diaries', 'family chronicles' and 'Court memoirs', have rendered peculiar service in describing what man is. Written and read for information, amusement and improvement, 'individual lives treated in all their pettiness but really significant detail', provide documentary evidence for knowledge both of the world and of people. 'Autobiography' he says 'is in itself a reflection of life that is committed to no definite form. It abounds in fresh imitations drawn from actual life: it adopts the different forms with which different periods provide the individual for his self-revelation and self-portrayal.' A study in contemporary autobiography confirms this view. At no previous time has there been so much written, and only in comparatively recent years have childhood recollections been accorded so much emphasis. My qualifications for being entrusted with making this selection * from

twentieth-century autobiographies which are rich in the experience of childhood are psychological rather than literary. I have made no attempt to choose from the wealth of material on literary merit, except in so far as this is synonymous with the ability to recall and depict vividly. Some of the authors included have chosen to linger for some chapters on their early days before moving through adolescence to adult life. Others have written only of their childhood. In exceptional cases memories of childhood experiences are scattered throughout the whole.

The traditional mode of approach starts with a short history of the writer's ancestors, parents and other members of the family, recording the facts of time, of place, and period, before proceeding to a systematic record of what he remembers from his childhood. Younger and more recent authors structure their approach less rigidly. It is no accident that increased awareness of self, depending as it does partly on the prevailing social climate, has given rise to different experiments in presentation. The one unifying common factor in the authors selected is the felt need to 'fix' remembered experience. There are many different forms and many different reasons given for writing.

Ernest Jones, in the preface to *Free Associations: Memories of a psycho-analyst*, says 'Any reflective person who contemplates writing an autobiography must take some interest in his motive for so doing.' He reports that on putting the question to himself as sincerely as he could he received the rather unexpected answer, 'Gratitude for life... Life itself, inspite of all its hardships, I have always known to be such a rich, a good, and a beautiful thing that I

* This paper is the introduction to *Childhood in Autobiography* (Readers' Guides: 4th Series, No. 1) prepared by Dr. Oakeshott for the National Book League, Cambridge University Press 3s.6d.

experience a deep need to say so, to tell someone so, to thank someone — obviously those to whom I owe it.' In diverse forms these are sentiments implied by the majority of writers. Even where many experiences of life have been appalling, it seems that before an autobiography comes to be written the net balance must in some ways be accepted as enjoyable.

This spirit of enjoyment is particularly evident in the childhood years — delight in sensation, words, curiosity, magic, possessions, books, stories, secrets, adventures and all the imaginative play experiences of childhood. John Cowper Powys: 'This aquarium was an intense and unique pleasure to me. I think it satisfied in some profound manner my desire to be God...'; Osbert Sitwell: 'life was full, so full. Its force bubbled and brimmed over, and our voices, like those of all children, ceaselessly lifted up in enquiry, were, I suppose, the expression of this sense of chronic elation...';

This kind of delight is in no way dampened by hardship and is evident in the poorest circumstances. Some of the more recent autobiographies, coming from less privileged backgrounds, are in fact particularly rich in detailed memories of very early childhood. Is it possible that the greater freedom and more intimate warmth in these homes is conducive to such recall? For example, Laurie Lee's vivid description of the move at the age of three to a new house: 'Chaos was come in cartloads of furniture, and I crawled the kitchen floor through forests of upturned chairlegs and crystal fields of glass... I sat on the floor on a raft of muddles and gazed through the green window which was full of the rising garden. I saw the long black stockings of the girls, gaping with white flesh, kicking among the currant bushes. Every so often one of them would dart into the kitchen, cram my great mouth with handfuls of squashed berries and run out again...' A similar intimacy and warmth of relationship in a seven-year-old is given by Richard Church in his account of calling out at night in fear: 'I heard the kitchen door open, then an exclamation; the stairs creaked, the door opened, and I was lost in my mother...'

Without exception, places of origin where early childhood is spent leave an indelible

memory. A house, a home and furniture become invested with associations. Thus Geoffrey Dennis: 'These familiar places are fixed tableaux'; Osbert Sitwell: 'a mysterious and indefinable excitement invests its old walls and broods in its chambers.' The same is true of schools. Comments on boarding school at an early age and their lasting effects are calculated to make even the most hard-hearted parent wince. Osbert Sitwell again: '...I was surrounded by a mob of small boys, who bore down on me like a cloud of locusts, to devour my self-esteem. This *was* the moment; the moment that has always, since that time, made me dread arriving in any place strange to me, mess-room or country house, hotel or lecture-hall, hell or heaven even.'

There is much praise for teachers and much blame too, but always they are felt to be important. This is one of my reasons for compiling this guide. All authors of autobiographies see clearly the link between childhood experience and adult life; what happens in childhood is important for more than the moment. Students of education need to know their individual importance to the children they are going to teach. It is to-day generally recognised that one of the better ways of understanding childhood experience is to be able to recall one's own childhood. Further, this deeper understanding has now become not only a possibility but an urgent necessity. More flexible moral codes, less rigid family structure, and greater freedom of educational opportunity call for more informed treatment of children. New tools of psychology are pointing the way to the treatment of the delinquent before he becomes one, to the caring for the mentally sick before the symptoms are developed, and to the laying of the foundations of education before the child reaches school.

There is still, however, a universal tendency to think of children as a race apart. This is true both for those who subscribe to the maxim that 'children should be seen and not heard', thus claiming the right to banish children from their consciousness at will; and for those who subscribe to the ideals of the contemporary child-centred world and have children always with them. Both may have difficulty in fully comprehending their own individual personal

JAMES REEVES

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link with childhood. The enjoyment of autobiography is one of the ways of establishing and cementing this link.

Whether or not the reader can gain knowledge of his own childhood in this way depends on the degree to which the writer has access to, and willingness to share, the intimate details of himself. The ability to know much about the inner life of one's early childhood is probably rare. The art of sharing it in literary form is only found in exceptional people. Almost without exception they are poets and writers by profession; for example, Siegfried Sassoon, Edwin Muir, Osbert Sitwell, John Lehmann, Richard Church, James Kirkup. Through the generosity of such writers the reader, too, may find himself able to recapture lost memories. In so far as this is achieved, autobiography is true communication. The impact remains essentially personal; the writer through his art is communicating his personality and his experience. Were he there in person, it is conceivable that a conversation might ensue as a direct result of the conversion of the reader's intuitive knowledge into formulated memories. Even in the reading of autobiography, the magic vision of childhood thus fixed and held stable can be rediscovered through the stimulus of the written word. A 'free association' in the Freudian sense leads to the destruction of barriers to memory and a deepening sense of awareness. James Kirkup in the foreword to *The Only Child* expresses it like this:

'To remember, to exercise the memory is to discover the father who is the child we were before we became a man and importantly put away childish things... Yet memory holds all we want to know. When I began to remember my early childhood, the only things I could bring to mind were the door and the shining door-knob of the house where I was born. These humble memories were also symbolic ones. I gazed, as I would when an infant boy, into the reflections my hands could not reach. My look turned to finding and the door slowly opened on the scene that lay beyond the house waiting to be explored. And I began, I began to remember...'

Similarly, John Lehmann: 'So when I peer into the pit of memory, it is too deep for me to

see what lies below with any clear certainty; I can only throw the pebble of an image, word, or scent down into the depths and wait for the reverberations it may make. And I cannot be sure that memories which echo up are all of one season or re-composed from fragments of many moments that a mood united.'

The content of the written memory is significant not primarily for its absolute truth, but in so

far as it is felt to be worth recording by the author, and the extent to which it is a stimulus for recall to the reader. The author must necessarily be selective in his material for both conscious and unconscious reasons, but what he is recording is at least a first-hand account on whatever level of remembered experience he is describing, and as such is important as a source of knowledge of childhood.

Teaching the Maladjusted

Edris Lewis, Tutorial Class Teacher in London

I AM DELIGHTED to belong to a society called 'The Association of Teachers of Maladjusted Children', for despite great odds, that is what I still struggle to do — teach.

Recently, I had an experience which made me realize the difference between our children and ordinary boys and girls. There were five of them, aged 10 to 14. Their I.Q.'s ranged from 92–111. A visiting professor of educational psychology said he would tell them anything they wanted to know about New Zealand. They walked away to their own pursuits, — two to make a Red Indian encampment, two to spend an hour injecting each other in a hospital, and one to make a wooden boat.

Before the professor left he repeated his willingness to instruct them about New Zealand. Complete and utter silence. At this point I thought John had saved me. His eyes lit up and he exclaimed, 'Cor, I never saw it. There's a milk left over. Can I have it?' I nodded. He gulped down three good mouthfuls, cocked an eye at the professor, and asked 'Any kaola bears?' When told that they were in Australia he gave up.

And that was the end. But these same children next day were in the middle of a remedial coaching period. John and William were reading a comic dealing with Roman soldiers. They were talking of swords, an article which has great significance for William. Jane, apparently absorbed in her spelling, looked up and announced, 'They who live by the sword shall perish by the sword.' John, startled by this, added 'But that's true. Caesar was stabbed with a sword, — he died too.'

Later that afternoon Jane was talking to me

about my visit to her school. She asked me 'Did Miss Jones tell you she didn't really like Mrs. Holmes?' I explained that as that was the first time I had met Miss Jones, we were not so well acquainted that she would discuss personal relationships with me. Jane continued, 'It's true, she doesn't like Mrs. Holmes, — well, only she has to, because she's the boss.'

This seems to prove that, whilst my children have little interest in anything outside their experience, as demonstrated by their rejection of the friendly offer of the professor's, they have unusual insight into personal relationships between adults. Often I have been surprised by their detailed explanation of adult behaviour in their schools, when they have observed little of their companions, even to the extent of not knowing the name of the child next to whom they sit in the classroom.

I have never been able to get any centre of interest or project teaching successfully achieved. At times, with one child, I have continued on a topic for a brief time, but always a point comes where their inability to work alone or sustain interest in one subject is apparent. The day came when a child said to me 'You do go on being interested, don't you.' This with sheer exasperation in his voice. Since then I have admitted defeat in that area of instruction.

I am now committed to a course I call 'teaching on the wing'. Invariably it starts with a stray remark made by a child. A current example is the past four days spent in teaching a thirteen-year-old boy. It began when he placed in front of me the drawing of a long low car: 'Aren't the springs of a Rolls Royce good?'

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'They certainly are.'
'Don't you ride lovely in one.'
'Yes, but I've only been in one a few times.'
At this point I realized the drawing was of a hearse, and added, 'Have you been in one lately?'
'Yes, My Nan died, and I went with my Mum.'

For some time we talked of his grandmother of whom he was very fond. We spoke of the flowers at the funeral. This led on to a description of his back garden where there were no flowers. Next day I brought some plants and gave him a lesson on planting out. I explained why I had brought these particular plants — because they were tough and were good to transplant. The next day, to my surprise, he produced Cyril Bibby's book, 'How Life is Handed On'.

We spent a long time together reading this, and I managed to get in a good deal of instruction relating to the growth of both plants and human beings. The day after he spent most of his time making a meccano car and he hardly came near me at all. Just as he left he threw over his shoulder, 'Do I do anything else but water those plants now?'

All this leads to the conclusion that teaching the maladjusted child is a one-to-one situation. More and more I discover that any success I have is due to the fact that I am able with my small numbers to teach the individual. Two factors seem to operate here. Both the feeding situation and the sibling problems can come out into the open.

The close link between eating and sucking and learning is very apparent. I find that, in the remedial teaching periods, I often begin to make headway when the child turns from the symptoms of refusal and chews and sucks and eats during the time.

Even with the smallest group, whole sections of time can be wasted if one child is living through a bad patch with his siblings. One notes how these children struggle to deal with the situation. Often with their extra sensitivity they offer the most unexpected help to another child, frequently followed by blunt criticism which one would not dare offer oneself.

I believe there is an inner drive in each child towards mental health which often shows itself

in an attempt to understand the adult before facing the business of taking a place with his equals. The sequence appears to be this:— first, to get a good relationship with a friendly adult, then to give help to other children, and much, much later to *accept* help and criticism from his own age group.

On this assumption, the function of the teacher appears to be first to establish a feeling of confidence that one will be able to help. This involves frequent home visiting, for my children's problems stem from the home rather than the class-room. Once a child is assured that one can help him, the second step can be taken. His confidence in himself must be heightened until he is able to thrust forward.

This was brought to my notice forcibly by the conversation between Ray and Tony. On joining the group, Ray was asked by Tony 'What are you an expert on?' Ray replied, unhesitatingly 'Horses. What are you?' Tony responded with equal assurance, 'Talking to visitors.' These two boys were the despair of their respective class masters, who bemoaned the fact that they had no interests whatsoever.

It therefore follows that I see my function as the restorer of the child's bruised self-confidence. At this point, if I can provide a stimulating environment, he should discover material which enables him to learn, and me to teach. One thing is sure. Such teaching can never be dull through repetition.

Remedial Reading

Jean Cartwright, Teacher in a Surrey Tutorial Class

DURING OCTOBER 1960 a questionnaire was distributed to about 30 teachers (all of whom have a diploma in the Education of Handicapped Children), and who are directly concerned with the problem of remedial reading with backward or maladjusted pupils. The purpose of the questionnaire was to provide a summary of such teachers' opinions.

The questions covered causation of reading-difficulty and the means used to discover the cause of any one child's difficulties. On the practical side there were questions on what methods, approaches, (orthodox and unorthodox) and materials had proved successful, and what difficulties had been experienced.

I attempt no statistical summary of the papers, — this I feel, would be of little value with such a questionnaire. What I shall try to do, which I hope may be of some interest, is to give an overall picture of the ways in which teachers engaged in this work regard the problem of reading-backwardness among their children, and ways in which they deal with it.

It may be that the teaching of reading, especially remedial reading and all it involves, is such a personal thing that this will be of little value; but I believe that faith in our own methods and approach can be strengthened when we have a clearer idea of where we stand in relation to other attitudes and opinions, and

such faith is, perhaps, the most important factor in our teaching. So I will attempt a summary.

The questions fall roughly into two main groups; those that deal with causative and emotional aspects of the child's problems, and those that deal with the methods at our disposal for dealing with those problems.

The first group is the easier to deal with, as it is here that there is most agreement. It is widely agreed that the chief problem is one of lack of concentration due to anxiety and to preoccupation with problems relating to the family. This may take the form of withdrawal, aggression, or lack of energy for such unimportant tasks as mastering the 3 R's. This anxiety may be on a conscious or unconscious level.

Many stated that the lack of concentration was not due solely to anxiety concerning the home situation, but also to the development of wrong emotional attitudes, due mainly to the home environment — lack of confidence, inability to give, aggression against parents, anxiety towards adult reaction to failure, over-dependence and the desire to remain that way.

These seem to be the main, but not the only causes. Early failure in reading in some cases proves to be cause enough (and one contributor sees a close link here with early feeding difficulties). Anxiety not to repeat unhappy

situations, bad teaching, large classes, too much educational pressure at home or at school were all mentioned. Fear is often present and related to any of the above conditions. Again, more specifically, the actual content of some reading material may set off some irrational fear.

In the kinds of problems with which we individually find most difficulty there was considerable variation. Practically every type of child was mentioned — the withdrawn, disturbed, aggressive, psychotic, over-anxious, strong willed, indifferent, congenital defective, and so on. This seems to indicate that the difficulty probably lies in our personal reactions to certain kinds of child, rather than in inherent difficulties in the problem itself. This should give us grounds for hope.

All are agreed that bad memory is primarily an emotional problem and it is this which must be attacked rather than the symptom. It was suggested though that bad memory could remain a habit after the central problem had been obviated and that, where this is so, the habit should be challenged as such.

Two people mentioned that sometimes an organic cause has been found. To diagnose this would require the services of a neurologist, presumably. This leads to the question — do our children who come through child guidance clinics always have adequate physical examinations on a broad enough scale? Or are such examinations only made as a last resort?

Bad memory also leads to secondary emotional problems — 'fear of being daft', and so on, and it is essential to build confidence, give constant reassurance and security.

The establishment, as far as possible, of the causes of reading backwardness gave little trouble. We have all the means at our disposal and we use them — observation of the child himself, previous information, C.G.C. reports, talking to parents and to child, diagnostic tests, home environment. No need to go into further detail. The method used depends on the individual circumstances.

It must also be mentioned that one or two prefer not to spend much time in thinking in these terms, but rather accept only what comes to their notice spontaneously during work.

The foregoing is of course a summary of

what is familiar to us all, but it is necessary to give recognition to the emotional aspects, since these are the most important factors in remedial reading. The questionnaire, however, was biased intentionally towards practical problems in the actual teaching of reading and its techniques, in order to see if anything of more value could be deduced from a comparison of the replies.

Let me first dispose of the hoary question of phonic teaching, the answers to which showed a wide range of opinion. Comments ranged from 'little used' to those which stated that a reading scheme without sound phonic basis was useless. Most people used phonics, though their findings about who benefited most from them, and at what stage, showed considerable variation: They are most successful with the slow learner, the intelligent child, the older backward reader, those making their first acquaintance with reading, children lacking in imagination, child with good memory, psychotic children, and so on!

It would seem from these answers that those who say phonic teaching can and should be used for every child are probably right. When we should introduce them, and whether we do it as a drill, or use it incidentally, or make it the basis of our reading scheme will depend on our individual approach. But that considerable emphasis should be laid on phonics seems to be the logical conclusion.

With regard to reading schemes, although in most cases people were prepared to name one or two, it would seem that most of us use any and every available book or reading material that is appreciated by any child. Each child is different, and what succeeds with one will not necessarily succeed with any other. One contributor said that care should be taken to note a child's reaction both to the format of the book and the subject matter. The first must appeal and there should be an understandable relationship between the printed words and the picture on the same page; in selecting the pictures, home relationships and problems should be borne in mind, especially in the happy domestic kind of story.

Supplementary material for any series was thought to be important, and too often there

was not enough of this available. The following is a list of those readers mentioned as particularly useful in *remedial* reading, — favourites first:

Adventures in Reading (O.U.P.); *The Griffin Books* (Arnold); *McKee Readers* (Nelson); *Janet & John* (Nisbet); *Royal Road* (Philip & Tacey); *Easy Readers* (Collins); *Ginger Books*; *Sounds and Words* (U.L.P.); *Gay Way Readers* (Macmillan & Co. Ltd.); *Pilot Reading Scheme* (E. J. Arnold); *American Science Series*; *Chelsea Readers*; *Active Reading Scheme* (Ginn); *Beacon* (Ginn).

Some teachers prefer to carry on with what is familiar to a child, others to start something fresh. Many said that personal books, made up by child and teacher, can be valuable.

The question of specific teaching to deal with common errors, such as reversals, is tackled by the majority of people in their ordinary daily reading practice and no definite exercises were given. It was felt by some that the troubles began to clear as the main problems were dealt with, and that too much concentration on faults was harmful.

One contributor sent in a printed list of practices for specific difficulties. She also mentioned an article in the June 1960 edition of the *British Journal of Educational Psychology* Vol. XXX, Pt. II on remedial reading, which she had found useful.

I had thought that the answer to the question on unorthodox teaching methods might have produced a greater harvest of ideas which would have been helpful. Most answers showed that all possible and impossible methods are tried, but few went into details to stimulate our imagination. One or two should be mentioned — memorising poetry, speech and drama based on sentences and phrases to develop an easier flow of words and give confidence. One teacher writes simple notes to the children in place of verbal messages; a number mentioned labelling things in the room, and two teachers made books themselves centred around a particular child's interests. But 'use your imagination' as obviously we are doing, is the best advice we could give to each other.

Some people came down decidedly on the side of leaving reading alone for a time with some

children and spoke of definite success. Others said they thought this idea a bad one, which would endorse the child's feelings of rejection. I think this marked difference of opinion was due to different interpretations of the question, rather than differing opinions. Obviously, if a child might feel rejected there is no question about what to do; but a number of people find that a rest from the pressure of an anxiety-making situation for a time can be beneficial, and when emotional stresses are too great we sometimes have no choice but to offer a rest.

Finding incentives does not seem to cause much trouble. All agreed on the importance of giving plenty of encouragement and praise, together with (a close second) the great interest taken by the teacher and shared with the children in their reading progress, with charts, reading ages, etc. (One teacher shows these proudly to all visitors for the children's benefit). Other points mentioned were the individual attention of adults, small rewards, and real pleasure felt by both child and teacher in the reading situation. Rivalry and competition should only be introduced if the group were secure enough. With older children it was found that the incentive of actually becoming able to read, and growing independence after the emotional problem had been relieved, played the major part.

There was some confusion over the meaning of reading readiness. A definition was given which I think summarizes well:— 'the ability of a child to see similar shapes and patterns, together with the emotional and mental maturity to be interested'. Some thought reading readiness related to the pre-reading stage of a young child, others to the non-reading stage of the emotionally disturbed. Since the first stage is usually passed by the time we deal with the children, it is the second which interests us most. And in this case we must organize the whole physical and emotional environment so that it may be conducive to bringing a child to reading readiness. However, several suggestions are worth mentioning which relate to either the pre-reader or the non-reader:— the provision of material for handling concrete shapes, so helping a child to come to terms with the world of things and people; stimulation of general

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interest and culture; quick recognition of words, pictures, advertisements, and so on; slogan games in streets and shops; simple presentation in pictures and captions; reading, talking, laughing, joking and general environment. This is a superficial account; some of the finer points have had to be digested. Others are I hope implicit in what has already been said.

The impression, which is re-inforced after reading and re-reading all the contributions is that the value of what we are doing depends

not so much on what we do, but on the environment and atmosphere in which we teach, and the faith we have in our methods. In the present stage of scientific knowledge of the subject, nothing will be gained by defending one method and criticizing another; but I think something is gained by pooling our ideas in this and other ways as often as possible. Then our thinking will be stimulated and our contribution can be of greater value as we become more aware of the contributions of others.

Individual Help and Helping the Individual

J. Royston Evans, Teacher of first Bilingual Tutorial Class, Llanelly

ONE THING has helped me more than anything else in working with retarded and maladjusted children: my understanding of what can loosely be termed the 'psychology of failure'. True realization of this can stem only from what a teacher can learn from his own fear of failure. What were our own feelings at the prospect of failing our Training Course? These would ebb and flow as we each in turn re-enacted long forgotten sibling rivalries, and as we lived through course experiences in terms of our own ego therapy.

We would occasionally express such thoughts during a tutorial. Dr. Oakeshott would heal our inhibitive anxieties, ultimately transforming them to creative energies by means of strengthening our strengths rather than of exposing our weaknesses. We were encouraged to come to terms with our own mother-child relationships, and now, with Dr. Shields on the Institute staff, the opportunity for father-child awareness has been provided. Such tutorials encouraged and engendered successful endeavour because of the glowing feeling of worth-whileness which they imparted. The focus and interest was on you as a person and the nature of such meetings became a vehicle of relationship.

Such is the nature of remedial help, teaching, therapy, call it what you will. Its central criterion will always be one of communication, the teacher to the taught and the taught to the teacher. Here for me lies the logical educational extension of relationship therapy.

The interest is in the child as a person. Emotionally, the child in group treatment is accepted, 'bad habit' and all. Educationally, he may have learnt to associate the bad habit with his total educational worth-whileness, or its lack, and repetitive failure over periods of three to nine years will develop an intense resistance to continued effort along stereotyped paths of learning.

Relationship therapy can convert such resistance into readiness to learn. The quality of such interpersonal relationships, and the degree to which repressions and transferences are accepted, and the supportive nature of the experience, these will determine the dawning of reading as a vehicle of relationship. Should the vehicle break down or need repair, the relationship can remain unaffected. Success and failure have an equal place in performance, for they each represent an aspect of a total personality structure.

It is common knowledge and technique to attempt to compensate reading failure by creative successes in clay, balsa, stamen-craft, basketry, or other crafts. I feel that the word 'compensate' is a wrong one, for what such activities do is to stimulate effort. Through this, a child's psychic energy receives a motivating charge, so that when he has turned his back on the learning situation, he is encouraged to complete the turn.

The causes of retardation lie mainly in the psycho-dynamics of the child. Such intra-psychic forces have to be assessed and

accepted before any new attempt is made to teach him to read. There is, after all, a reason for his failure.

If a child has withdrawn from the field — has he done so because of sibling rivalries, or as the one way in which he can effectively resist his demanding parents? If a child's bad class-room behaviour seems to explain outwardly his retardation — why does he behave badly? Is it an attention-seeking device, or another reaction of resistance?

The psycho-pathology of the maladjusted child with educational symptoms restricts the teacher-pupil relationship in school. The teacher feels himself to be engaged in a defective parent-child relationship. The peer group members feel themselves challenged by, as it were, sibling rivalries and become additional threats to progress, which is always comparative in any group. The child who is classified as retarded is long accustomed to educational failure, and so finds his readiness to begin learning still retarded. These forces form the field-work of remedial teaching, the attempt to achieve contact, to aspire to the teachable moment in terms of the child's own readiness to accede to society's demands.

A girl who would read, but only after having successfully destroyed all father-figures in painting and by verbal description, managed to reconcile her phantasy to my actual presence. Because her worst thoughts were sanctioned, the way opened for more positive thoughts and reading experiences. For another girl whose 'smother' love had eliminated self-reliance and removed initiative, remedial teaching became a means of readjustment through communication. Her vital statistics on arrival were:—

Chronological age 11. Verbal Aptitude 11.3. Reading Age 5.6.

These are cold uncommunicative figures. What do they reveal? They declare that, during her total infant and primary school life, the girl had known failure. Day after day she had felt no readiness to learn. Such drawn out failure impels a different approach. The function of the teacher becomes to communicate feelings of safety and worth-whileness; success must be secured on stimulating levels of activities which appeal to the child, stamencraft, basketry,

nylon, raffia work. Remedial teaching can clearly be seen to be an aspect of ego therapy.

Side by side we communicated for 25 hours. She became 'interested'. The inductive spark of involvement had ignited a flame of readiness within four or five hours. During the remaining 20 hours, spread over a year, her vital statistics became C.A. 12. V.A. 11.3. R.A. 8.9.

Her teachers reported various effects of her initial successes with me. She became far more outgoing in school. The secondary curriculum became an interesting adventure. This is one of the successes. I could outline failures, too, but being remedialists we know failure, don't we?

A child with a school phobia whose father had pressed him into premature scholastics, projected on to all male teachers his father's demands. His hatred of school was the logical result of such tensions:— C.A. 9.3. V.A. 10.9. R.A. 7.9.

After almost running away from the Unit in panic, he accepted me as not a teacher, but as someone who was lazy, not having masses of children. In my work I regard such an attitude as this to be a compliment, as I find it quite difficult at times to meet the urgent expectation of educational progress with the therapeutic casualness which is required. Such pressures reflect the ego involvement of all who come into contact with the maladjusted or retarded child — the parental anxieties which spring from various causes: perhaps the wish for social prestige; the teacher's concern over his own professional security; the accuracy of the initial referral diagnosis; the professional rivalries which success might arouse with other teachers — all have to be used creatively by mitigating their impact on the child and accepting failure as a pre-requisite of success. Self-criticism in an adult, by objectifying failure, should diminish not add to, the child's educational difficulties. Outward casualness and serenity must prevail to communicate a sense of educational safety to children who are inclined to invest the total school situation with heightened significance.

The child with a school phobia tested the emotional anchorage of the Unit by a flood of transferences and by aggressive attacks on his peers. The Unit rocked, but survived. An emotional decade later in terms of growth he

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became:— C.A. 10.3. V.A. 12.9. R.A. 10.9 — in a total of 241 hours activity group treatment, with no remedial teaching of a direct nature.

The need for educational progress was always there. It became a silent understanding between us. He verbalised well. He painted and modelled through his intensive castration anxieties. He tested his phantasies on me. Somehow he accepted. He wanted to accept so very much.

The girl — remedial teaching. The boy — activity group therapy. I see the need as the same — each needed to be accepted for what he was. Only then will the resistant psychological forces become transformed into readiness. The girl became self-reliant, the factor of choice stimulated her initiative. With the boy the absence of direct teaching helped him to overcome the perfectionist strain which had so revolted him from school.

Such cases serve to illustrate the twins of remedial teaching — individual assistance and assisting the individual. Once the pattern of relationship therapy becomes internalized, its support holds to the ultimate ends of remedial teaching, to gain and use the teaching moment.

Like the minutes of overworked committees, such matters as teaching techniques are taken as read. Person to person calls for sincerity and naturalness. The formal role of the class must not exist in any way. Teacher and taught must have a personal involvement, which certain tests and mechanical exercises do not help.

The remedial teacher's special function must be carried within him. He would be well advised to forget the batteries of various tests which would make the act of communication even more difficult. Reversals, omissions, repetitions, mis-pronunciations, wrong beginnings, wrong middles, wrong ends, wrong order of sounds, such matters, analysed statistically, will show lack of reading ability — but isn't that why the child was referred? Why chase disabilities? Why not focus on the child's total learning adjustment? Very often the sum-total of such specific disabilities reflect varying degrees of uncertainty and inhibition. Treat these, and their specific consequences disappear. At least, that is what I am finding.

For this silent technique of assistance to be effective, the remedial teacher must always be

aware of reading disabilities, but first he must present himself as a person and accept the child as a person.

Sentence, look and say, phonic do not exist in the Unit. I read with the child, just ahead of him, with him, behind him. We are in the remedial situation together. When he doesn't know, I never allow a pause which would re-introduce hesitancy and uncertainty. I tell him.

Contextual reading reflects much more than a verbal fluency. It reflects progress in reliance and confidence, a growing ability to venture forth into the conscious application of intelligence.

What of the educational orientation of such human relations, the need occasionally to measure progress and aptitudes? Tests which require the separation of teacher and taught are best used outside the remedial sphere. They have value, certainly they have. But as the remedial teacher is as concerned as the child with the child's success, he would be well advised to use only such tests as help forward the relationship and do not add to more failure.

Such a reading test is provided in the Holborn Reading Scale which helps to bring into play the duality of personal involvement. The child hesitates, the teacher helps. Better than sitting in stony silence, don't you think?

The test of potential which fits into my pattern of remedial treatment is the Gates Oral Vocabulary Scales I and II wherein the question of knowing and not knowing is blurred by the presence of choice.

These two tests would provide sufficient educational measure for the remedial teacher, and the taught would have been spared much discomfort.

In the total remedial context I have so far touched on the importance of maintaining a personal approach on a professional basis. The child is helped by receiving personal help in a professional way. All devices should contribute to the relationship. The image is a better one for the school failure when it becomes personalized and not professionalized. This is not playing with words; it involves handling and directing a child's attitudes. The ego is essentially personal!

I would now like to touch upon the use of

graded reading material as a direct method, and bibliotherapy as a self-treatment technique, for the child of reading age 7 plus who is already making some progress. As the popular detergent says 'If you care then it shows.' So it is with remedial work. The 14 year old boy who is only interested in boats is not helped by the ordinary run of books. They repel him because of his poor reading attainment. Reading therapy consists of providing a readable book on boats. For the 13 year old girl who is tired of reading 'boy books' the need is different. The need must be met as part of treatment. If you care you will have full ranges available — low R.A. — low Interest Age; Low R.A. — high Interest Age; low R.A. — high Emotional Appeal. 'River Adventure' and 'Saturday Play' have the reading contents of R.A. 6. But in terms of content they are as far apart as London and Llanelli.

I have books and schemes which I hope will enable me to meet each child with something of interest in his new start to reading. Whether the child is a mature 7-year-old or an immature 15-year-old, books are available at the level of his educational achievement and emotional need. I do not consider these as luxuries but necessities. What a wonderful gift to the remedial teacher was the publication of 'A survey of books for backward children' by the University of Bristol, with its reading age and interest gradings. An efficient and benevolent County Library service has made its total stock available as part of the continuing treatment of emotional problems.

Whatever book the child reads gives an indication of reading progress without testing. The children derive much satisfaction from reading book 5 'Mike and Mandy' in place of their own school's Book I. Fancy being on Book I for three or four years! I myself would develop a resistance to reading even rugby books over such a period under pressure and without progress — and remedial work is an attempt to gain progress without pressure.

I have reading groups, individual teaching sessions, and the indirect teaching of activity group treatment. All the severely retarded are given some individual tuition until R.A. 7-8 is reached. This being the point of acceleration, I

make books easily available from here on. My reading groups model, paint etc., on a modified activity treatment programme, and come up one by one to read with me.

Choosing their own books, which have been carefully selected for interest, appeal and emotional impact, is what I call bibliotherapy. It speeds up their learning by enabling them to identify themselves with the parallel emotional pattern of the written word and their own experiences. The detached child will always invest his environment with the im-

plications of his problem. It is he who makes the library into bibliotherapy, — thanks to a lonely bookish character who finds friends, or because he can enjoy the aggressive discharges of some other bookish character. The way a family overcomes the problem of unemployment, family habits with animals and humans, all have meaningful application, even to me, as they reflect the long ago needs of pupils still in treatment.

They represent the 'turn again' attitude of the re-adjusted child.

A Seminar Library

Thelma Bristow, Research Librarian, University of London Institute of Education

WHEN THIS COURSE began eight years ago, a few books were arranged in a locker in the passage outside the room where most of the lectures took place. A junior library assistant went twice a week to open this locker and a few books passed around the group. By the second year this was seen to be unsatisfactory, so a bookcase was acquired and placed in a basement room where course seminars took place and a small book fund was arranged and more books bought.

I took over at this juncture. I had recently come to the Institute Library after a number of years in a busy London Reference Library, and these small seminar libraries, of which there were then a number, Emmet-like in appearance and character, provided a little light relief. One got to know the students well and also the book stock. The students were all experienced teachers who had come to take this course after a number of years of teaching. They were at first out of practice in reading and the habit of study. This worried them and we soon developed the habit of discussing what books they should read and then discussing what they had read. Gradually more and more would join in and I found my library half hour was rapidly increasing each week and that I was having to read too to keep ahead of their needs.

I found that my past experience of research in a Public Reference Library was useful. So too, was the fact that I used to teach a group of difficult adolescent boys how to use a Refer-

ence Library, and so had some insight into the practical problems they liked to discuss.

Soon, the Institute Library moved into larger premises and the small libraries were amalgamated into one library, open all day and available to everyone. By this time however, the maladjusted course library seminar was an established part of the course, and it continued.

We meet each week in a separate room where we can talk, but the books have to be collected each time from the main sequence. This means that I can choose to emphasise one aspect of the subject each week and can plan the discussion a little before hand. Actually, I do this very seldom; I find it is better for discussion to arise quite spontaneously.

At the beginning of the academic year the students are nervous. They haven't sufficiently relaxed after a number of years of hard teaching. They are not used to being free and they are worried they won't be able to do everything that may be required of them. So many psychology books are large and formidable. The first week or so I hide most of the largest ones, pick out the short summary ones and the ones that are written in a lively style. Also I display some general books that show the pattern of life in England as it is to-day — that is, the approach is more sociological than psychological. This helps to relate what, at this stage appear terribly esoteric ideas to everyday life and its problems, and highlights the real need for their special sort of teaching. Students

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don't have to come to these library seminars, which are meant as a guide to making the fullest use of the Institute Library.

After a few weeks, everyone begins to thaw out, and to talk freely. I gradually introduce the more abstruse books and each time put out ones related to the lectures I know they will be having. This means keeping in fairly close contact with the staff of the department. Periodical articles are a very important source for reading, since these contain articles on all the latest developments. I put out samples of these and indicate where they can be found in the main sequence of the library stock.

Gradually students sort out their own ideas and their own particular line of thought and the special study they want to make. I keep a list of their names and beside them their special interest. Each week I put out material that may be useful to each individual student. By the second term they are seething with ideas, and requests for material pour in. The seminar gradually becomes noisier and noisier. People start wanting to make separate appointments with me during the week for individual help. This is where I call a halt and say 'No, now you must learn how to find out, and how to research yourself. Next week everyone must arrive at the same time and we will have a lecture on 'tools'.'

Accordingly the following week I assemble all the tools — Psychological monographs — Child Development monographs, the Index to British Education Journal, the Education Index etc. I prepare a subject before hand and follow up the references to see that they make use of all the important journals, try to choose a subject that they will find entertaining; — bibliographical tools 'en masse' related to nothing can be so dull. This year I had to write an article on 'stress and strain' and we searched out all the material for this article with the aid of the main tools. It led to all sorts of strange references which caused much amusement but also did the trick. Everyone started off in hot pursuit of their researches and my work was halved and their interest doubled.

This year, as an experiment, the examination at the end of the course is being held actually in the library, with free access to the books.



**TAVISTOCK
PUBLICATIONS**

Memory work is a problem for older students. It can be an inhibiting factor if they are all the time worrying about remembering facts which are written down in books, rather than experiencing the satisfaction of applying theoretical knowledge to their own previous practical work and from this formulating some original thought and feeling. As a result of this, I have had to make sure students learn how to make and use bibliographies. Those of them who want to, now have small boxes containing catalogue cards. These are arranged under the main subjects of the Course, and give author, title, publisher, date, and so on. As well, on the back, each card carries a summary of the book, emphasising any point that has made it useful to the student. These index boxes can be taken into the exam and will enable students to find the books they want for particular questions.

The students have been more relaxed under this new system and our seminars have actually ranged over a wide variety of subjects. We now have a number of over-seas students and a comparative approach is definitely establishing itself. Those from newly developing countries usually have to go home to establish a quite new way of dealing with maladjustment that is coming with industrial change. They very much like to discuss methods with English teachers who already have some experience and it refreshes the English ones to look at it from the beginning. You find suddenly that you are designing together an ideal building for a maladjusted school and so on. Students who will be facing similar problems after the course, I

put together, mentioning that Mrs. So and So is thinking about this or is reading that, — you might care to ask her about it. By the end of the year I have successfully eliminated all my work and got everyone helping each other!

Seriously though it is better, I think if one is not too much a specialist in the subject for this sort of work. One has to remember that one is a trained and qualified librarian — a Jill of all trades and a sounding board for all sorts of ideas. Students often come and say 'what do you as an ordinary normal woman think about this or that'. One has to be 'of' the Course but not 'in' it. Involved — but detached too. The seminar librarian must help to relate maladjustment to the whole pattern of living and steer students through the quagmires of psychological theories till with the aid of bibliographical tools, along with much else they have gained from the Course, students have hacked out their own individual paths which they can continue to follow when they return to their heavily responsible posts.

The three articles which follow Dr. Oakeshott's in this issue of *The New Era* are by ex-students of hers from the London University Institute of Education's Diploma Course in the education of maladjusted children. The Course occupies one academic year in full-time study.

Particulars obtainable from: The Registrar, University of London Institute of Education, Malet Street, London W.C.1. Ed.

BOOK REVIEWS

Counting and Measuring by E. M. Churchill,
published by Routledge and Kegan Paul,
price 18/—

MISS CHURCHILL has written this book in order to explore the aims and content of Number Education in the Infant School. Chapters 1 to 6 are concerned with an examination of the nature of number concepts and the language of number. The writer argues that we are concerned in early work in number

with the establishment of certain ways of thinking which are connected with the nature of number itself, that is, its relational character. She considers that this kind of thinking is not developed through verbal instruction nor is it encouraged in any way by much of the apparatus to be found in Infant class-rooms. She emphasises that we have often failed to ensure that information acquired in every-day experience and in play activities *becomes* a

dynamic set of relations. Stress is placed on the fact that we learn by operating on things with both our bodies and our minds, and that in childhood especially the bodily operation is of the greater importance, because little information offered in the form of verbal ideas can be translated into knowledge at this age. With the passing of time, concepts are abstracted from this kind of knowledge, but only when mental abilities are sufficiently mature and when bodily experience is sufficient.

Miss Churchill goes on to attempt to clarify the distinction between the concrete and the abstract in this particular context. Emphasis is placed on the value of structuring the number system for the young child and the apparatus of Stern, Cuisenaire and Dienes is discussed at some length. Miss Churchill criticizes the sort of material which does violence to the structure of number. She goes on to analyse the basic concepts about number and quantity which the child needs to acquire before he can undertake, with any degree of understanding, the kind of operations which are included in arithmetic. Throughout this analysis she leans heavily upon the original work of Jean Piaget which was reported in *The Child's Conception of Number*. The theoretical discussions in Chapters 1 to 6 provide the basis for suggestions regarding Number Education which are found in the latter half of her book.

In Chapters 7 to 10, Miss Churchill turns to practical considerations of class-room activities which will help the child to attain understanding of the type investigated by Piaget. She

BRAZIERS PARK

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SUMMER SCHOOLS 1961

From June till September a series of courses is arranged, varying from one to three weeks in length. Subjects this year include: "Experimental Thinking and Writing", "Drama and Living Research", "Holiday Painting and Sketching", "International Friendship Seminar". Week-end visitors are also welcome to join these courses whenever places are available.

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provides a number-readiness test which is based on Piaget's work. Use of this test should give the teacher a clear understanding of the degree to which a young child has mastered basic number concepts and skills. The penultimate chapter is devoted to a consideration of the child's exploration of space. Finally, Miss Churchill discusses the role of the teacher in the light of recent advances in our understanding of the mental development of young children.

This is not an easy book to understand but, for those who have some knowledge of research into the conception of number which has been carried out over the last few years, it should prove most stimulating. Miss Churchill is to be congratulated on her attempt to bridge the gap between theorists of learning and the well informed practising teacher.

L. A. Ives

Shorter Reviews

Creative use of Mathematics, L. G. W. Sealey, Basil Blackwell, Book C 3/-. Book U 4/-. Book F 6/- and Teacher's Book 8/6.

Three new books on Primary School Mathematics by L. G. W. Sealey are now available from Basil Blackwell. The titles *Finding Mathematics Around Us*, *Facts to Discover and Learn* and *Learning and Using Some Important Mathematical Ideas* show by themselves that they have something a little out of

the ordinary to suggest. When they were shown to a group of children of about ten, they were described as 'exciting', and 'practical', and all remarked on the beautifully clear diagrams. 'Reviews' by three of them are appended.

Facts to Discover is an aid to learning the basic parts necessary so that the children can use mathematics. It stresses that *really* hard work is important, and much more fun too.

Finding Mathematics uses many things easily obtainable such as

candles — a compass, — the A. A. Guide.

The third volume called *Learning and Using* discusses some important mathematical ideas.

All these books are easy on the eye because of good spacing and clear printing, while being of reasonable size.

Among the many mathematical offerings of the present day, these would appear to be of *plus* value.

The Teacher's Book links up closely with the volume called

Building up Mathematics by Professor Z. P. Dienes. It gives some extremely helpful and stimulating ideas — dealing with work cards, made by the children themselves, for observation of their own environment. It has also an excellent appendix giving particulars of structural material.

Staff, Sherwood School,
Mitcham, Surrey

Two of these books, U and C, I found very interesting, but the other book I found a bit dull because its contents were like those of books I have worked on before, so I would advise young children of about nine to use this kind of book.

My opinion of the other two books is that they are very interesting, and they are full of new exciting work. Another thing that is so good is that on each page there is a list of things you need, also on nearly every page there is a diagram for you to work from . . .

Alfred Reed

I think that L. G. W. Sealey has written some extremely good arithmetic books which should become very popular.

Books C. and U. are both very practical, and the diagrams are very good. These two books also have a grand selection of subjects which will prove very interesting.

Book F should be of extreme use to children from seven to eight years old, and in my opinion they should be a great success.

Paul Marsom

After reading these three books C. F. & U., I decided that two of them are more suitable for the 10 plus to 14 children.

These two books are C and U. In these books I found many new, interesting and exciting ways of doing arithmetic.

A great help are the diagrams which are included in most exercises. Also where they put what is needed for the exercise (in brackets, under the title), it is very useful.

I found that the exercises in book F would have been very helpful to me when I was learning my tables and other important things in arithmetic. I think that it would be satisfactory for the ages 7 plus to 8 plus.

Maira Clarke

Unseen Forces, A. O. Chesters, -
8/6 hard covers, 6/6 semi-limp.

Nature in Towns, Evelyn M. Tuke, 9/6 hard covers, 7/- semi-limp.

Along a River Bank, Margaret M. Hutchinson, 9/6 hard covers, 7/- limp.

Aeroplanes, John W. R. Taylor, -
9/6 hard covers, 7/- limp.

The Bus Driver, J. Armstrong, -
9/6 hard covers, 7/- limp.

The Information Books published by The Educational Supply Association are already well known and deservedly popular. The five books here reviewed are strongly bound, clearly printed and well illustrated. They are worthy inclusions in a good series.

Unseen Forces, first published in 1952 and now in its third edition. This book is about the basic laws and forces such as gravity, friction, weight, acceleration and braking, and the flight of missiles. Suitable for advanced eight year olds — difficult to fix an upper age limit; perhaps there isn't one. Familiar examples from everyday life such as riding a bicycle, rowing a boat, walking a tight-rope, and sliding on ice are used by the author to show their relationship to the laws with which our whole physical world is in accord. On the fly-leaf it is suggested that much can be obtained without using the language of mathematics, as is usually done in the study of mechanics, providing the reader uses imagination and is prepared to think. By using lively text, striking examples and good illustrations the author makes the reader's job particularly easy. A 'must' for the class Information Library.

Nature in Towns. Pupils and teachers in the upper classes of primary schools in large towns will find this a helpful and stimulating book. Without exaggerating the possibilities by dragging in circuses, zoos and pet shops, it does offer many exciting and practical suggestions for observing animals and plants in the largest and bleakest of towns. Certainly a florist's shop and a green-grocer's shop are used to boost the number of plants that can be grown at home, but only those which are practicable. The suggestions on making your own garden, for example, include using guttering, old tyres, barrels and tubs, — things easily obtainable in a town. An exciting chapter on Plant Invaders in a Town describes how, in three or four years, horrible bomb sites were transformed by rosebay willow herb and other plants into places of

strange beauty. Making blue prints, candle carbon, scribble and powder paints prints of plants, measuring heights of trees and making a home for a pet spider are among the many suggestions, which are to be found in every chapter. Good clear illustrations ably support the text.

Along a River Bank. The author of *In a Wood* and *In a Hedge and Field* gives us another excellent book to add to the series. *Along a River Bank* is well up to the very high standard we expect of her. She writes not only as an expert naturalist but also with the advantage of having had experience of children as naturalists. A fine balance is maintained between giving straight information and suggestions to the reader on how further information can be obtained by observing and doing. The way streams and rivers are formed, and the animals and plants to be found on their banks, are described. The suggestions for further work contained in each chapter are themselves a challenge to readers to see, hear and do for themselves. Not all the suggestions involve field work. The uses of charts, dioramas, home museums and their construction are explained. The last few sentences give a clear idea of the theme running through the book: 'Keep the living things clean and comfortable, label everything clearly and write up your notes faithfully. Above all, keep going out to watch and to listen and to enjoy all that goes on in that busy little world of the river bank.' A valuable contribution to the class library.

Aeroplanes. Who better able to tell us the story of flight than John Taylor — Editor of Jane's *All the World's Aircraft*. A well illustrated account is given of the progress made since the flying machines of the nineteenth century to the current design for a vertical take-off supersonic airliner of the future. Historical landmarks in powered flight and facts of technical and general interest are carefully blended. A chapter describing early discoveries of the principles of flight is followed by one explaining how the use of the principles enables an aeroplane to fly. Elsewhere is to be found information on the effect of the two world wars — the building up of the great airlines — famous flights — how present day pilots are guided to safe landings even in the worst weather, and the different designs of aircraft

to suit the job they do, from fighting and ferrying to flying cranes; from a Build it Yourself Kit to the American Dyna-Soar, intended to glide around the earth at a speed of 18,000 m.p.h. A glossary of terms at the end gives added value to an interesting and informative book.

The bus driver, by J. Armstrong, Mr. Armstrong, an area manager with a bus and coach company, writes from personal experience. He packs this book with an almost formidable amount of technical information about bus route planning, diesel engines, bus controls and their tests and maintenance, town and country buses, and even coaches made for abroad. Although the non-technically-minded child will possibly be tempted to omit certain parts, the clever use of photographs supplementing, as well as illustrating, the text will ensure even his attention to most of the book. An example of this can be seen in the photograph of a bus 28° from vertical. In the chapters 'A Day on the Road' and 'Learning to be a Bus Driver', an impressive picture is given of a driver's need for skill and patience and the importance of the principles contained in the Highway Code. The chapters on 'Buses in Britain' and 'Buses Abroad' will be of value to those with particular interests in transport history and geography.

D. A. Robinson

Everyday Life in Ancient Rome by F. R. Cowell. - Batsford, 18/-.

This is a scholarly and readable volume which fills a long-felt gap in this useful series. It is as pleasing in appearance as its predecessors, though some of the line-drawings perhaps lack the charm and clarity of the Quennell illustrations. The imaginary reconstructions of buildings may not satisfy all readers, but they make a greater impression on the non-specialists for whom the book is designed than would photographs of ruins.

To compress into 180 pages a comprehensive sketch of Rome's changing social life throughout her long history is an enterprise of extreme difficulty; but under the main headings of the City of Rome, Growing Up, Family Life, Slavery, Earning a Living, Leisure Hours, and Religion Dr. Cowell has grouped a remarkable variety of information, aptly illustrated with quotations from a wide range of Roman authors; he has also supplied a book list for

further reading which sixth formers should find very useful. It is perhaps a pity that the tradition of this series precludes the giving of references; many readers would appreciate being able to consult in their context some of the passages quoted, and when, for instance, the author says 'it has been estimated that eight out of ten Romans had slave blood in their veins', one would be glad to know the source of so sweeping an assertion.

A few misprints will doubtless be corrected in later editions: p. 62 'Papias and Poppea' for 'Papius and Poppaeus', p. 129 'effecting' for 'affecting'. The need for conciseness has occasionally caused obscurity; on p. 137 the plan of the Gracchi to limit the size of estates is attributed to Gaius alone, and on p. 129 the scope of the court De Repetundis is not made clear.

Not only will those seeking facts as a background to classical reading find here a clear account of such things as Roman coinage and the method of reckoning time and dates, but there is much to interest the general reader, and he will be entertained by the detail in such sections as those on furniture, cookery, and cosmetics, which show the ancients in a distinctly modern light. Indeed the general picture which emerges is of a society with many problems akin to our own — a sudden rise in its standard of living, an enormous increase of population in the capital, leading to inflated house-prices and rents, cultural standards debased partly by the taste for sensation in public entertainment, and the inevitable tendency towards autocracy since 'the Romans never succeeded in creating a government powerful for good yet impotent for harm.'

Sylvia Stuart

Shadow Puppets by Olive Blackham. - Barrie and Rockcliffe 35/-

During the past thirty to forty years we have witnessed in England a revival of interest in the Puppet Theatre. Its use in education has been explored, its possibilities in advertising exploited and, very mildly, as an entertainment it has been enjoyed. From time to time an artist craftsman has appeared and shown that puppetry can be a truly creative art. Nevertheless, on the whole nothing of great artistic importance has emerged and puppetry has remained a minority interest chiefly in the hands of enthusiastic amateurs.

It is rather surprising that of all the various forms of puppetry open to the amateur, the string marionette, at once the most difficult, costly and cumbersome, should have been the one most cultivated; whilst one of the simplest, the shadow puppet, has been almost entirely neglected. Perhaps this can be accounted for by the lack of example and information concerning the latter. Certainly very little has been written and published about it, and apart from the delightful shadow films made by Lottie Reiniger (which appear all too rarely on our cinema and television screens) no serious shadow shows are, in general, to be found in England today. For this reason, Miss Blackham's book, *Shadow Puppets*, is to be commended.

Miss Blackham is a puppeteer of wide experience and as a writer treats her subject both historically and practically. After briefly outlining the essentials of the shadow theatre, she proceeds to trace its development (without attempting a strictly historical survey) in half-a-dozen countries, from early China, Java, Turkey, Greece, down to present-day Western Europe. The characteristic technique of each is noted, and both plays and performance are vividly described. All this is excellent.

Part II of the book deals in a practical way with the making and manipulating of shadow-figures, making scenery and constructing and lighting the screen, the use of colour, etc... Miss Blackham has many helpful and stimulating suggestions to offer, but at times her enthusiasm runs away with her, and some of her working methods, as described, are impracticable. As for instance, her suggestion that a *hacksaw* can be used to cut zinc figures; and again, that a screen can be improvised by tacking a length of material to two broomsticks, held taut during performance by two people pulling against each other! These are perhaps small points, but a little more care in the treatment of practical problems would have added to the value of a serious book. Also more working diagrams would be a help.

For those who might wish to pursue the subject further, a full bibliography is provided. All in all, this book should inspire many puppeteers to widen their interests, and make their own experiments in a field, perhaps new to them but which is, as Miss Blackham tells us, the oldest form of Puppet Theatre.

John Bickerdike

Letters to the Editor

Dear Editor,

My old friend Arthur Barron has done me proud in his careful and serious review of my book *Throw Away Thy Rod* (March 1961), and I hope he will forgive me if I am ungrateful enough to complain about one point.

He says I 'seem to make a simple classification into "good" schools or hostels which are "permissive" in atmosphere and, it seems, have dirty floors; and "bad, structured or disciplined" places that have clean floors.'

The distinction I actually tried to make was between schools where the children are never allowed to 'make a muck' (they still exist!) and those where they are. Not for one moment did I suggest that the 'muck' is not cleaned up again! My only reference to floors was not to dirty floors, which I abominate, but to floors that are so highly polished that the children are not allowed to behave naturally

in case the sacred polish is blurred. I was thinking of places like the one he and I know well (and they still exist too) where children entering the dormitory had to walk in stockinged feet along the *edge* of the aisle between the beds. God forbid that I should ever utter a word against cleanliness. It is next to Godliness!

Yours etc.,
W. David Wills,
Box Wood, Stevenage, Herts

Dear Sir,

Please excuse me for not having written to you for a long time. I am glad to inform you that we are still actively engaged either in some education research or in the application of new class-room practices. For instance, in January, some of the members of our Society made an overnight trip to a hot-springs place, called Izusan, pretty far from Tokyo, and had a research meeting there, dealing with the problem of what we should consider to be the ideal type of teacher. Another time, we paid a visit to a primary school

in Tokyo, which is well-known in promoting good teaching techniques. At that time, the way of spreading model ways of conducting scientific and technical education was under our excited discussion.

In the recent numbers of 'News Letters', the monthly organ of our Society, a lot of useful writings have appeared, for instance one by Dr. T. Morito, president of the Japanese National Commission for Unesco, and another by Miss K. Harri, Head of the Jiyu Gakuen, a most noted pioneer school in Japan. Dr. Morito earnestly wishes the activities of our Section to be in perfect co-operation with those of Unesco. Miss Harri says that the Jiyu (free) Gakuen (educational institute) is always anxious to send out into society graduates who are able to make 'the peculiar contribution of specialism to culture' based on their understanding of the true meaning of freedom.

Yours very sincerely,
S. Kobayashi, Keio University,
Kokusai Shinkyoiku Kyokai,
(Japanese Section, N.E. 7.)

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THE NEW ERA

IN HOME AND SCHOOL

Education as a Practical Enterprise

Professor Ben Morris, Director of the University of Bristol Institute of Education

BEING A PROFESSOR is customarily thought to involve professing something, some subject or body of knowledge. What is it that professors of education and their colleagues in departments of education, training colleges and institutes of education profess? This question is often asked, sometimes maliciously, the questioner being aware of the difficulty of giving it a direct answer, sometimes from a genuine wish to know. It is a question that we teachers of this so-called subject, in our more candid moments, are prone to ask ourselves, and to find quite often some dissatisfaction with the answers we give.

You might think the answer straightforward. Departments of education exist to train teachers, that is their obvious though perhaps not their only justification. Our business, therefore, you may say, is to turn students of the various subjects into teachers of them. That is certainly the expectation with which most graduates enter on their training year. They come more or less full of a subject, expecting to be told 'how to put it across'. They are prepared to be reasonably tolerant of any 'frills' of history and theory which they may be expected to acquire as well, so long as they receive this essential practical instruction. A similar, if somewhat less marked expectation is to be found among training college students. This expectation puts those who work in departments of education and training colleges into the role of instructors in a particular art or skill. We should perhaps be masters of this art, certainly we should be sufficiently competent and experienced practitioners of it to be able to communicate it to others. And in this act of communication itself we might be expected to reveal by example the skill we are attempting to communicate. By this

token the best teachers should be found in departments of education!

These implications are, of course, eagerly seized upon by our detractors, and they are not few — though perhaps growing fewer. If, they say in effect, there is an art or skill in teaching, tell us how it can be communicated directly, how it can be acquired otherwise than through experience. Further, they will ask whether the quality of teaching in a department of education is itself so outstanding that it should convince the sceptics that, if there is a key to be passed on, it is really in the possession of those who are carrying out the training of teachers. In any case, they will ask whether this sort of thing is proper work for a university.

As it happens, I think few of us would be willing to attempt to justify our work solely in terms of our own teaching skill, not only through modesty perhaps, but because we reject the conception of our role as that of instructors in an art, i.e. as technicians. Yet the expectations of our students that they should be taught how to do the job is reasonable and must be met — in so far as it can be met. There are limitations in meeting it, and the nature of these limitations, and the grounds upon which they rest, form part of the theme of this paper.

Some of the difficulties concerning the nature of teacher training and the esteem, or lack of it, in which it is held are illumined by historical perspective. The idea of professional training for teachers is very new compared with teaching itself. Even newer is the professional study of education, as the essential core of that training. The training college, or normal school as it was called, grew out of the pupil teacher system, and that system left marks upon professional training, some of which are still discernible. The

first training college in England was that founded by Kay Shuttleworth at Battersea in 1840. It had been preceded by normal schools on the continent and in Scotland. Battersea was founded deliberately on the Swiss model. Mr. Kay, as he then was, encountered the fiercest opposition, albeit the purposes of his new institution seem limited enough now. 'Its purpose,' says Frank Smith, Kay-Shuttleworth's biographer, 'was to prepare teachers for workhouse and district schools, for schools of industry, for schools which would reconcile the children of the poor to a life of honest toil, while tasting the delights of mental activity and religious communion.'

The history of university education departments goes back only to 1890 and the first training college provided by a local education authority was established in 1904. True, Joseph Payne was Professor of Education at the College of Preceptors in 1873, and chairs of education were established in St. Andrew's and Edinburgh in 1876. For all that, newness has been and is still an important factor in the lack of regard with which the training of teachers is held in some quarters.

Apart from newness, another important factor is origins. We saw how Battersea began, and the aura of poverty which hung about English elementary education until recently left a deep mark on the training colleges. In 1944 the McNair Committee stated that 'What is chiefly wrong with the majority of the training colleges is their poverty, and all that flows from it.' Commenting on the fact that university departments of education do not suffer from the same poverty, the report said 'They have other difficulties to overcome. These arise partly from the poor regard in which education has in the past been held by some universities, and partly from the related fact that training departments tend to be conducted as self-contained units. The creation of university institutes of education as 'organic federations of approved training organizations' so strongly argued for in the McNair report is generally taken to have been a crucial step forward.

The McNair report recommended that 'the universities should accept new responsibilities for the education and training of teachers, and

to that end, should establish University Schools of Education. Some universities may find it desirable to establish more than one such School. We wish to state with the utmost frankness that we are not proposing something which is comparatively unimportant and which will make no substantial difference to the work of the universities. On the contrary our scheme asks much of them. It demands of the universities a richer conception of their responsibility towards education.' The acceptance of this recommendation and the further decision of the majority of the universities that the directorship of such an institute should carry with it a university chair of education, or that the directorship should be linked with an existing chair, may be taken as further evidence of the seriousness with which universities are now regarding their responsibilities in this field.

POVERTY and isolation have gone, but some fundamental problems remain. Although we believe we have now a grasp of some of the essentials of a teacher's preparation, criticism is still rife, and there is room for criticism. What are the essential problems of that preparation? Let me take one only, — the one which implicitly contains all others. How are we to conceive of education as a subject of study, and how can such a study be effectively related to the practice of education? For a considerable time, and even now in some places, the major emphasis was put on reading and reflecting upon the doctrines of the great educators of the past, and upon the history of educational institutions. Conducted in a particular way by a skilled tutor, this approach has still a vital contribution to make — for the older, abler, and more philosophically minded students. It came as a great step forward from imparting the tricks of the trade. But for the most part students imbibed uncritically, rather than reflected upon, what the great educators had said. Theory and practice were but distantly related. Another important step came with the recognition that the teacher's business was not only to teach subjects but to teach children. That is now accepted as a fundamental idea, and is the justification for the child study and educational

psychology which now figure prominently in most training courses.

These developments, however, have not solved the problem of education as a subject. Nor has the further introduction of courses in sociology and comparative education. In fact, all such introductions have served only to highlight the fact that in studying these disciplines, as they are often presented, the student is not studying education at all, but something else; something which is no doubt bound up with it, but which cannot be said to constitute it. Moreover, the more that is added, the more impossible does the task of preparing the teacher in this way seem to become. And the more impossible becomes the task of the teacher of education. The sheer range of the material he is expected to know about leaves him in constant danger of becoming a charlatan.

Lastly, all these approaches to the study of education either stress what someone else has thought or done in the name of education, or stress those aspects of education which make the study of it one of the social sciences. The latter approach, already valuable, and increasingly important as its contribution is likely to become, inevitably tends, where it is an over-riding one, to dehumanize the study, because the business of science is with natural objects and their manipulation. Personal and moral aspects are always in danger of being overlooked, subordinated to manipulative considerations, and even of being banished altogether, as evidenced by the ease with which *persons* become *personnel* and the study of *morals* turns into questions of *morale*. Moreover, the vital problem of linking all these different studies with practice in the classroom remains.

THERE is need, it seems to me, for us to reconsider the nature of education and the study of it. Perhaps we require some such reminder as that given by Robert Redfield when he said 'Education is a desirable experience of a particular kind, in this respect like falling in love, joy and the state of grace. It is a good thing that happens to people.' And again 'In my own self I feel now and then the educational experience, and in the lives of others I see its signs.'¹

Leaving aside the embarrassing consequences that might ensue were I simply and boldly to declare myself a professor of an experience which was rather like that of falling in love, let us recognize that Redfield is looking at education from the inside, as an experience which someone undergoes, enjoys and perhaps suffers too. He sees himself as partaking in this experience, and that is a vital step forward. But his participation appears to be entirely passive, and here I think he just fails to take another crucial step. Have we not also to recognize that we can partake fully of the educational experience only by participating actively in it, not merely as creatures of stimulus and response, nor even just as beings in whom some hidden leaven is at work, though that this should be happening is vital as Redfield suggests, but in some measure as agents, and as consciously free agents at that? Here it seems to me is the vital key. Education is after all not primarily a 'subject' at all, but rather a practical enterprise in which many adults are joined together and joined together with children and young people. It is the personal experience of this enterprise and the part that we actively play in it, which constitutes our own education. The enterprise of course has its objective, social, impersonal aspects — to be studied in their extension in space and time — but it has its subjective, inner personal aspects also, and it is these which ultimately give it meaning for us.

HOW do we study an enterprise on which we are engaged, and study it in a way which will affect our actions? Surely by reflecting upon what it is we are doing in this enterprise, and upon how what we are trying to do is related to what others are doing, have done, or have tried to do. Such a change of viewpoint does not at one stroke solve all our problems, but it puts them into a different framework of thought within which it may be possible to find solutions.

One immediate consequence is to help to rid ourselves of the notion that in preparing teachers for service we are under an obligation to turn out the finished article. On the contrary, what we have to do is to provide the intending teacher with some preliminary equipment for

¹ The Redfield Lectures. The Fund for Adult Education, Pasadena, California 1955.

a life-long engagement, and suggest to him some of the best ways of discovering what his enterprise is really about, ways which will enable him to some extent to assess the results of what he has done. In short, our task is to give the intending teacher the essential life-saving equipment he will need at the start, and to awaken in him an impulse to try to understand what he is doing that will last him for the rest of his life. The study of education is therefore largely a matter of finding out what it is that one is doing in the educational enterprise, and of discovering the conditions under which some degree of success can be secured.

This is a normal requirement. Professional people expect to be able to say what the nature of their enterprise is. They want to have some conception of what it is about, to be able to give some intelligible form to it, and to their own part in it. It is a normal demand that a competent professional person should not simply be a skilled practitioner, but that he should have a clear idea of the scope of his undertaking, the means employed in it and the ends it attempts to serve. Moreover, we believe that in the last resort a man's skill in the practice of his profession is intimately bound up with his understanding of what it is. He may be judged competent, we say, if he knows what he is doing.

The discovery of what it is that he is doing, of the nature of the enterprise in which he is engaged, is a task that will surely occupy the student of education all his life. If it does not, this will not be evidence that he has discovered all that there is to be found out, but rather that he has given up the attempt at discovery altogether, and by doing so, has ceased to be a student. And this will also mean, we believe, that he has given up the attempt to educate, although he may continue to instruct.

THERE is one striking feature of the educational enterprise which perhaps tells us as much about it as anything else. That is, that we all tend to believe that we know what it is, and what its objectives are, while at the same time whenever we attempt to say what it is and what its objectives are, we fall into disagreement. We may think it is not too difficult to get assent

to some simple, fundamental, and very comprehensive statement, such as that education is the fundamental means whereby man as a species is able to maintain and develop the achievements which differentiate him from the rest of the animal kingdom. But immediately this authoritative sounding socio-biological statement is uttered, it will be countered, perhaps by a theological one, sounding no less authoritative, to the effect that in the last resort education has a religious purpose and is essentially concerned with man's redemption from a state of nature, to a condition in which he is able to perceive, and realize in action, his kinship with the creator and sustainer of the universe. Or the retort may be only a still small voice, saying that education is a special kind of inner experience, a series of creative happenings inside a person which progressively make him a more mature being, and a more responsible agent. It is not too difficult to see some important connections between these various statements and perhaps to attempt to reconcile them through a conception of the attainment and maintenance of civilization as the central concern of education — for the state of being civilized is essentially concerned with the quality of the values which men uphold rather than with the state of their technology, although the two are always to some extent interdependent. But the disputes will, of course, immediately break out again over the interpretation of the values which it is considered constitute civilization . . .

It is not only difficult to say what it is we are doing in education, but apparently impossible ever to know in any complete sense whether we have done it. It is commonplace but nevertheless instructive to reflect that, as H. G. Wells put it, in *Joan and Peter*, we teachers are necessarily 'sowers of unseen harvests, reapers of thistles and the wind'. We all know this in our everyday work, we accept it and may even take comfort from it.

We recall that the failure of Charles Darwin's schoolmasters seriously to engage him in the orthodox studies of his time seems to have contributed to the advance of human knowledge in a way which they could hardly have foreseen. We may wonder what those teachers

in Vienna who helped Sigmund Freud to become a master of languages, ancient and modern, thought they were doing. Freud, in addition to being a distinguished stylist in his native German, was completely at home in Latin and Greek, had a thorough acquaintance with French and English, and could read Italian, Spanish and Hebrew. An unorthodox, even inappropriate preparation you might think for the future physician, for work in the laboratories and consulting room. Being wise after the event, we can now glimpse how these studies contributed to the growth of a mind which was destined to illumine for the first time in a systematic way a fundamental but hitherto dark dimension of the human personality.

But the major point here is not the apparent impossibility of knowing the ultimate results of our educational actions, but the fact, at once commonplace and profound, that what we think we are doing so often in the event turns out to have been something quite different. We are here touching on the great question of the notion of predictability in human affairs — a matter which could detain us as long as we pleased — but our present purpose is simply to draw attention to what appears to be a radical uncertainty about the results of our enterprise. This can also be illustrated on the large scale of social action. For example, as Professor Roger Wilson reminded us in his own inaugural address, one important conception running through the movement for reform in nineteenth-century England was that of 'education as a stabilizing force, a process which would make the poor more amenable to the discipline of their society.'² That has an ironic ring today. So also has the fact that many revolutionary spirits have firmly believed that the expansion of education, without qualification as to what kind of education it should be, would necessarily and of itself enlarge the sphere of human freedom.

There is a somewhat staggering contrast, is there not, between this difficulty of saying what we are doing, this uncertainty of knowing whether we have done what we believe we intended to do, and the vast scope of the enter-

prise itself and the boldness and lack of apparent doubt with which we carry it out every day. To say this of course, is only to say that education is a process which has important unconscious origins, and which, in many if not most of its forms, remains to a large extent unconscious.

From one point of view, to educate our children seems almost as natural a process as having them in the first place, but this obscures the fact that education in the sense of what happens in schools is a relatively new feature of human life. In fact, at this day, only about half the children of the human race ever go to school at all. Schooling is a conscious creation and has had to be fought for, and has to continue to be fought for, as we all know. It represents the major indication of our growing concern of being involved in the educational enterprise. But as yet the consciousness of what we are doing in school, and of what schools are in fact *for*, is only sporadic, and only at intervals attains any depth...

WE MAY safely distinguish three approaches to the study of education viewed in this way, provided that we remember that in the explicit study of any one of them, the other two are present implicitly.

The three approaches are: first, in terms of social process, of the institutions concerned in education; secondly, in terms of the vehicles or instruments through which education is conducted in these institutions; and thirdly, in terms of the human relationships involved in education, the encounters between the persons engaged in the enterprise.

The study of the educational enterprise as a social process is best begun by participating in the enterprise and by reflecting on the experience of doing so. Practical involvements in the life of a variety of contemporary educational institutions very quickly gives an idea of the scope of the enterprise, and the apparent variety of purposes which exist. If such practical experience can then be illumined by some genuine historical understanding, and if the concepts thus arrived at can be further generalized through a study of contemporary societies at different stages of development, then the universal commitment of education to a moral

2 Wilson, Roger: *The Teacher: Instructor or Educator*. Lyndale House Papers. University of Bristol Institute of Education, 1954.

purpose, variously conceived at different times and places, becomes apparent. The role of education in the maintenance of the culture of any society can thus come to be accepted as a basic fact.

By an examination of our own society we can see that it is in important ways being continually re-shaped, and the question of the influence of education on social change, its direction, and what values should guide it, become matters for discussion. In a world in which education is becoming, in more and more places, a consciously accepted means for the production of a certain type of citizen, it becomes our plain duty to ask what kind of citizen we consider we are producing in a society which refers to its basic aim as the maintenance of freedom. And as we wrestle with this question, as Sir Fred Clarke did in his last book *Freedom in the Educative Society*³ we have to ask what we mean by freedom in this sense, and in what ways we can enable our children to grow up so that they are capable of exercising it. If we consider that men act freely when their actions are neither entirely the result of duress, nor of inner compulsion, then we have to discover how children may be helped gradually to achieve both independence of mind and control of impulse. We have to discover how to help them to develop powers of discrimination and choice and to become eventually possessed of what Sir Fred called 'an instructed conscience'. And we have to ask ourselves whether such development is likely, or even possible, unless parents and teachers conceive it as their task to create situations in which children and young people can be helped to discover for themselves the claims of freedom and authority through life in a genuine community.

The approach through a study of instruments and vehicles of learning may lead us in the same direction. Much of what we do in home and school, particularly in the early years, is concerned with helping the young to form stable and resilient personalities in terms of what we regard as desirable conduct. Much of it is concerned with providing them with skills

needed in later learning and life, and much appears to be concerned with the acquisition of knowledge, not all of it useful. What is the function of such knowledge? Arguments about usefulness, and about knowledge for its own sake, never take us very far. We are left uneasy, unless we can show that the subjects we study have a general educational value in themselves.

Apart altogether from their obvious utility, the sciences may be defended in terms of the power they have to teach us how to observe, describe, experiment, reason and draw conclusions from data in an orderly manner. For classical, literary and historical studies it may be claimed that in addition to possessing some of the virtues of scientific study, they awaken our sympathies with our fellow men, widen our understanding of social affairs, sharpen our powers of moral discernment, and hence strengthen our capacity for moral decision. Through the expressive arts we may experience freedom directly in the creation of the various means whereby we deepen our grasp of beauty and of the meaning of our common human experience. Ultimately we may point out how all these studies contribute to making men free, through developing their creative powers and their capacity to ask fruitful questions about their experience, and to rely on their own judgment in answering them.

At this point, however, psychologists will remind us that none of this development of generalized powers of the mind will take place at all unless certain important conditions are first fulfilled — conditions which are all too often absent. It is important to consider what these conditions are. The first condition is that the virtues and powers we wish children to develop, they can develop only through learning to practise them. Learning *about* them is useless by itself. In the expressive arts this might appear so blatantly obvious as not to require mention, were it not that we are still far from providing all children with adequate opportunities to develop their creative powers. The point may be illustrated also in relation to the moral virtues like unselfishness, tolerance and co-operation. To what extent at present do we provide children with opportunities to practise these virtues — and to make the necessary mistakes in doing

³ University of London Press, 1948.

so — in the way we provide them with opportunities for practising arithmetic or writing skills? The second condition is that they should gradually be made conscious of what they are doing. If for example they are ever to be able to recognize moral behaviour in themselves and others, and to deliberate upon it, they have to be given opportunity to practise these virtues and powers in a variety of situations, and have to be helped to see that they are in fact learning to be unselfish, tolerant and co-operative, and to see to what further questions regarding conduct these ideas give rise. Here the teachers' guidance is indispensable.

Turning to the intellectual virtues, W. D. Wall summarizes the results of experimental investigations, as follows: 'The teacher who wishes his pupils to generalize their skills and knowledge, must plan for it. He must so shape his methods and materials as to lead children to draw the parallels and applications in related fields. Only a few and those the most intelligent will spontaneously transfer thinking skills and methods acquired, let us say in geometry or in the learning of a language, to other tasks. The teacher must in fact teach for transfer, not only between disciplines but within any given discipline like mathematics.'⁴ Once again the role of the teacher is fundamental.

Thirdly, the development of all these general virtues requires that children should experience their presence in others and by sympathy and identification take them into themselves. This is in fact one of the most basic of all the learning processes, and is, for example, as psychoanalysts have shown, the way in which in early childhood we lay the foundations of our characters. It follows, of course, that vicarious experience gained through story, history and imaginative literature may act in the same way, provided that the teaching is of the kind that will assist children to refine their powers of identification and discrimination.

Thus all the conditions under which learning is truly educative, in the sense of assisting in the development of these powers most easily recognizable as human, make special demands upon the teacher. We may thus remind our-

selves that by approaching our enterprise through the study of social processes and by way of vehicles of learning such as subjects, we may be in danger of leaving out the salient feature of it, namely that it takes place through a relationship between persons — between pupil and teacher.

How then can we reconcile a conception of our educational enterprise as essentially a commerce between persons, as an adventure in mutuality, with a study of it as the acquisition of knowledge and ideas, of skills and of powers of creation and appreciation, or the study of it as a social process? Some degree of tension will no doubt always exist between these approaches, but we can point the way to reconciliation if we will recognize two very simple facts. The first is that, as Professor John Pilley has pointed out, anything we learn or invite others to learn represents a human achievement, and that we constitute our own minds through studying the achievements of others.^{5a} Chemistry, as a science for example, represents a human achievement and its educative value, as distinct from its utility, lies in understanding how it was created through the activities of observation, experiment, imagination and reason. Secondly, studies of social process, whether historical, sociological or psychological derive their ultimate significance from the fact that, again as Pilley puts it, 'Men's lives, though in part the result of environmental influence, are also an expression of their capacity for conceiving of values, for discriminating between values, and for bringing into being the things that are valued'.^{5b} Prominent among the ways of bringing into being the things that are valued is the educational enterprise...

OUR STUDY is so far, therefore, conceived as being a reflection upon what we are doing in terms of values and of the relation of means to ends. Where is its discipline? Apart from the disciplines of its ancillary studies, has it any more characteristic discipline? My answer is that it has, and it is one which is common to all studies which have for their aim the under-

4 Wall, W. D.: *Teaching Methods in Studies in Education* No. 7 Evans Bros., for Univ. of London Institute of Education, 1955.

5 Pilley, John: (a) *Educational Theory and the Making of Teachers: Educational Theory*, Jan. 1953 Vol. III No. 1.; (b) *The Humanities and the Technologist*. Universities Quarterly, Feb. 1957, Vol. II, No. 2, P. 129.

standing of an enterprise in which one is engaged. The discipline of this kind of reflection may be said to have two components and can be seen to have two different aspects in practice. The first component is unmistakably philosophical; it is concerned with the creation and clarification of the concepts required in order to think about what one is doing. Its instruments are constructive and critical thought, and its aim is logical clarity. The second component is as unmistakably psychological; it is concerned with the discovery and clarification of intentions as these are disclosed in the details of behaviour (including statement as a form of behaviour). Its instruments are intuition (insightful interpretation) and emotional honesty, and its aim is psychological illumination. Taken as a unity, this reflective discipline has two practical aspects, which bring in other disciplines — an aspect of statement, involving the discipline of language — and an aspect of action involving the discipline of will. As a member of the educational enterprise, the student has to be able to formulate and discuss his own conception of what he is doing, and he has to try to modify his actions in accordance with the understanding he has achieved. Thus, in being called upon to come to grips honestly with what he is doing, to arrive at adequate ideas about it, to embody this understanding in clear statements and most important of all, to render reflection effective in his own behaviour, the student of education is faced with the most exacting of tasks...

If there were time, it would be important to consider some of the constraints within which we work, and some of the limitations to which the enterprise is subjected. Such consideration would take us into the socio-economic and political fields on the one hand, and into the psycho-biological and medical fields on the other. Some of the personal limitations of which account must be taken appear to have their origin in differences of natural endowment among individuals, but the extent of such natural differences has not been determined with any accuracy. Far too little attention has so far been paid to the subtler environmental influences at work in early childhood. What is certain is that many of the individual limitations encountered arise from the way in which

societies, in both conscious and unconscious ways, utilize distinctions like social class, sex, religion and race as criteria for regulating or maintaining differential development among their members. Within our own society, the extent to which all children are now officially within the school system, contrasted with the limited degree of success we have so far had in really engaging the energies of a considerable proportion of them, is an important study in itself. Of great significance too, is the study of the hazards of the enterprise, and of its failures and casualties, partial and complete. Some of our deepest insights into the meaning of education have been gained through the study of casualties, and we must never forget the burden of maladjustment and mental illness our community carries, and that in some measure our enterprise is responsible for these casualties. In fact, the whole of what may be called the pathology of the enterprise is now among the most important branches of its study, — for example it is difficult to refrain from labelling as pathological many of the features of our examination systems which lay such heavy stress on children and young people. It is now being recognized that the careful study of examinations or of assessment systems in general, and the effect they have on what is done in the schools can do much to help us understand some of the ways in which we are failing. In approaching the enterprise through the study of its limitations, casualties and failures, there is thus a vast field for research. We must now turn to a discussion of some of the conditions under which the enterprise may be successful.

To speak of the success or failure of our enterprise is at once to invoke some criterion by which it may be judged. The consideration of questions of assessment is in itself a vast topic, into which I do not propose to enter. I am not indeed thinking here of public criteria like examinations, but of the teacher's own criteria however arrived at. These are not something extraneous or new to the enterprise, but are simply re-statements of whatever it is we consider ourselves to be doing. We know full well that we may and do fail while in some sense being clear what we are trying to do, and

that we may and do succeed without being at all clear what in fact we were after! On what other sorts of conditions then does success depend? I suggest that the understanding of these conditions depends on our realizing that the encounters that comprise education are always double encounters. There is the encounter with our common culture — the world of experience to which we are trying to introduce our pupils, — and our encounter with them.

Kilquhanity House *

J. M. Aitkenhead, M.A., Ed. B., Headmaster

CLEARLY AS A SCHOOL we are very young. I can even admit that except in its living qualities we have little promise of permanency; that in a material sense, as bankers and business men view things, we are not established; that as committees and boards of governors might consider, we have no security, no assurance of a stake in the educational future. And this of course should have a humbling effect and put us in our proper place and perspective — only that with the poet one feels that to be young is very heaven; a conviction declared, we might remember, at an earlier time of crumbling empires, a time not unlike our own. The wise greybeards were dreaming dreams but Wordsworth and his companions were seeing visions.

Time is the dimension which adds meaning (and mystery) to our every-day affairs. In a quite concrete fashion this applies to our situation here. A tiny progressive school, only twenty-one years old, reaching for new concepts of education, has its home in an ancient house, maybe the site of one of the earliest habitations in all Galloway (our name means the holy place of the Kennedys). And the very fact that the fabric is so old seems to render the experimenting safer. It was Picasso I think, who, when asked why he chose a house of a previous century, said that it would be impossible for him to live in a modern house while he was so intensively engaged in breaking out the new patterns of modern art. This could apply to us. New school buildings could be unsettling.

So then... young or old, or young in an old setting, here we are, a very small boarding

NOTE: This is part of Professor Ben Morris' Inaugural Lecture, given in the University of Bristol on May 15th, 1957. Readers who wish to study what he went on to say about some conditions of success of the enterprise, and about how the enterprise should be sustained and renewed, should consult the Lyndale House Papers, from which the above has been taken. Published by the University of Bristol, Queens Road, Bristol, 8. Ed.

school; three dozen boys and girls of all ages from five to eighteen years.

Starting in 1940 this school was the answer of a number of men and women to the mass violence that broke out across the world in 1939. During the thirties the work of A. S. Neill had seemed to me the real pointer to sane education, and so our first advertisement announced that Neill had given his blessing to a brother Scot for the founding of a 'Dreadful School' in Scotland. Hook, line and sinker I had swallowed Neill's theories; I was for complete freedom and one hundred per cent. approval. And now 21 years later I am glad we were so whole-hearted. For although this grand simplicity can be misleading, it stems from a truth so vital as to warrant the over-simplification. Relentlessly, of course, life and experience forced on us compromise. Strangely, wiser men are sadder.

We did not begin with definitions of education. We were against war, against violence, against corporal punishment, against uniforms, against authoritarianism (and very likely authority!) We were for peace, for love, for life, for nature, of course for Freedom — and maybe for community. What a situation!

But we had a school, and that was the saving of us, for continuously we had to translate our principles into practice; and as I was,

* This is part of John Aitkenhead's contribution to *The Independent Progressive School*, a collection of papers from twelve or thirteen schools under the editorship of Mr. H.A.T. Child of Dartington Hall. The book will be published by Hutchinsons in 1962, and we are grateful to author, editor, and publisher for permission to use this extract. Ed.

fortunately I think, thorough enough, dogged enough, to want to see the thing through, to see the proof of this faith in freedom, (or just Scots enough to want to see good educational results!) ... we continued in spite of every kind of difficulty.

It is interesting now to compare our school pattern of 1940 with that of 1961, remembering how fundamental were our aims. Proudly our first (and only) prospectus quoted Barbour's *Bruce* and declared that here there was freedom of attendance at lessons. And by this we meant quite simply that a child could come or not come to lessons exactly as he pleased. To-day at Kilquhanity a child may choose what to learn, but if he wishes to remain in the class he must attend regularly. I think this is more real and nearer to the meaning of freedom. The youngest pupil learns through experience the meaning at the hard core of the term. I often illustrate this rather crudely: a man is free to jump in the water or not jump in; but if he chooses to jump in he is not so free as he was before. For instance he is not free to remain dry. We must take the consequences of our actions and if a youngster begins to learn to read or joins a class for any similar purpose, I think it is cheating him to allow him to think that he is free to attend or not at will. My cruellest experience in this connection was the torture of teaching an unwilling thwarted ten year old to read who at five or six, given regular encouragement, could have easily mastered the primary skill. The trouble is that the youngster, possibly naturally lazy, begins to cheat himself and tells himself that if he only cared to attend lessons he could do as well as those who go. But for fear he cannot, he doesn't go. This is indeed a slippery slope, and the teacher who takes on himself to stop or anticipate headlong descent has a job and a half on his hands.

Schools espousing freedom or free methods have no need to proclaim this to the young child, but need only to offer without strings or trappings, the simple opportunity to learn. This latter I think we practise now at every level. At the bottom of the school the normal appetite for challenge in every child gives an almost hundred per cent. assurance that the basic skills will be tackled at the right time — which may vary of

course from child to child; while further up the school the enjoyment and rate of progress in subjects freely chosen is an inspiration for any teacher.

But freedom is wider than lessons. How free is free time? free speech? free play? In this field we started off with the basic idea that no person's freedom may interfere with another's.

Perhaps the most important aspect of the freedom we aimed at is the most difficult to define. This is the spirit of freedom — which breeds an unmistakeable air of relaxation and ease. People are equals, respecting each other's rights, and a general lack of fear characterises behaviour and communication. This encourages social awareness and real good manners as distinct from etiquette. This freedom in the school cuts out a great deal of unreality in relationships, among both staff and children. The adult cannot stand on mock dignity and only the good teacher commands respect, so false respect from pupils withers away.

Of course all the consequences of this are not easy to live with. The truth is often hard to take, whether it is the truth about oneself or the noisy, active, unaware nature of children. But if we can face it, I believe this is the environment that lets us glimpse the truth at the still centre of the ever-moving, constantly changing, adult-child, teacher-pupil, elder-adolescent relationship. And part of this truth, as I see it, can be stated very simply, cutting across the welter of words about children in general and adolescents in particular: 'The world will be all right for children when it is all right for the grown-ups.' All of us, teachers, parents, have our own problems to solve, our own demands to make. Let children feel free to make *their* demands and all the sooner we shall know which of ours are valid.

In Moscow two years ago, I had the good fortune to spend an hour or two one evening with the Russian poet Samuel Marshak. We talked of everything, but a good deal about education. Like many of us he sees in to-day's education the hope of the future. But one image he struck reminds me now of the point I am making. 'Grownups and children' he said, 'we are all, and let us help the children to feel this, we are all waves on the same sea.'

Perhaps a belief in freedom could have ruled out any government machinery, but we adopted from Neill's practice a weekly meeting of the whole school; and this has continued until now, being probably the strongest tradition in the school. The meeting lasts on an average one hour; an older pupil is chairman and another the scribe; any and every aspect of the school may come up for discussion — the meals, the lessons, the bedtimes, pocket money, the rules and the rule breakers. Discussions are always on concrete issues even if minor ones. Decisions are by vote. I think an ounce of this kind of practice is worth a pound of textbook theory on civics as far as training for democracy goes. This is called our council meeting. It appoints committees who organise all kinds of functions like the parties which highlight our celebration of Christmas, Hallowe'en and Midsummer and the ends of terms. At the council meetings, the rotas on daily chores are agreed; after the council meeting weekly pocket money is given out. Very simple, very direct; possible only in a small school, but there it is. Infringement of laws brings fines or loss of privilege — but maybe only a warning. There is no corporal punishment at any point in the school — and with this I always like to feel goes our almost complete lack of physical bullying so commonly associated with boarding schools.

No corporal punishment, no uniforms, no religious instruction. It seems as if we are still, after 21 years; against some fundamentals!

Food production was of course very important during the war and many a school was digging for victory, as the posters had it. Kilquhanity House School started its farm too, but we should have had a farm in any case. Our first live stock were half a dozen Khaki Campbell ducks when we did not yet have half a dozen pupils. Soon our first cow, and then our first sow — very much individuals with the children — and gradually we built up our stock till now our cows and calves, ducks and hens and pigs are a vital part of the school and a vital part of our economy — not so much farm animals attached to the school but animals as an integral part of the school.

The stable we are now converting to a

theatre; the barn we have made into our art room, but the byre still has its cows and the strutting roosters in the courtyard are unwitting models for painting and modelling. Children hang over the doors of pig houses and calf pens. Watching our sow Mrs. Grundy farrowing once (the litter was then at seven)) Freda, an 8 year old newly come from the city, exclaimed with real feeling 'Wouldn't it be lovely if two of them were twins!'

Not that an improved knowledge of biology is the chief warrant for having farm animals in a school. There is something much more fundamental. For one thing the tempo that animals produce is salutary. You cannot chase on the time of calving or farrowing or hatching. At your cost you hurry a milking or egg collection. This is so basically sound and healthy that children are at once attracted and held and relaxed. Then again, the skills are a real 'mystery' still in the medieval sense. The man who can milk and milk well or use a scythe commands respect from children, at least as readily as a good teacher. Animals cannot talk and tell you their needs; therefore you must learn about them. Somehow a vet seems clever beyond a doctor for humans; and a man or woman moving confidently among farm animals seems to bear a charm that is almost magic. Children admire this quality and from such people learn real disciplines and real skills. Boys and girls learn to milk here. They can earn a little extra pocket money on the farm work but the kudos is the important thing.

The farm must be real. I once heard of a school where goats were kept so that every Johnny and Mary could learn responsibility from seeing to Billy and Nanny. This is in my opinion sentimental and dangerous. Only interested children should take part; always there should be a qualified adult in charge. The animals are good for children only if they are cared for as they would be even if there were no children around.

One further consideration. Animals cannot talk; therefore they cannot cheat. To-day the quality of too few experiences, too few school lessons is as unquestionable. For my own part, I count myself lucky that I grew up learning the old-fashioned dairying skills like hand

milking and butter making, and I believe skills like these have been frequently of more value in the work I have chosen with children than a couple of honours degrees and what in Scotland we call Chapter V qualifications.

The animals apart, our farm is fun. For twenty years we have planted and gathered our potatoes behind a neighbour's horse and plough (now a tractor). That is, in Spring and Autumn we are peasants again, doing something real, in time and tune with the great rhythm of the seasons. Come Hallowe'en, the turnips from the field become our magic lanterns and at one stride in the dark the children have banished the world of electric light and television. With the crude play of devils and witches they recreate themselves. At Easter they paint the first lovely green and blue eggs of our Khaki Campbells — the descendants of our first far off half dozen — and in the summer they are counting the new ducklings and chickens. This is real fun for children, but of far more importance, these activities, in my opinion lay the foundation, the curiously elusive yet all important foundation, of mental health. They are the old art, the old magic, the real recreation.

Today at Kilquhanity House suitable pupils are prepared for the usual school leaving examinations, and from 1962 onwards pupils will be presented for the new Scottish Certificate of Education. This is for most parents a reassuring side of the school and I myself do not question the value of equipping young persons with the qualifications that will allow them to find the kind of work they want to do. The academic side of our activities, however, is not, in my opinion, nearly so important as the creative, artistic, imaginative work or play indulged in by the pupils. In any case, success in academic examinations is frequently based on a capacity for work and a pupil's confidence in himself or herself — and these personal qualities have in the first place been engendered and encouraged by the opportunity to practise one or more of the arts.

Like the farm and the council meeting, the art in the school has been one of the constant elements. In fact I am prepared to say that we practise education through art, and would go

so far as to claim that the rare and rewarding sense of community, enjoyed by staff and pupils and former members of the school, reflects the extent to which the spirit of the arts permeates the school life. Someone has said that real culture unites people, whereas the academic culture of to-day divides and separates them. I think I agree with that, and I imagine that in any school where all the arts are cultivated, — dance, drama, painting, pottery, poetry and music — so long as these are really enjoyed and creatively used, ... in such a school we have glimpses of the kind of order, organic unity, that could unite society again. Anyway, whatever the theories behind it (and many of us in schools must admit to success by the use of methods we don't wholly understand) the participation in art undoubtedly provides for human needs of many kinds — the need to express oneself in music or movement or pattern; the very basic need to create, to compose. From the school here we have held an exhibition of art with paintings, drawings, carving, pottery and weaving by children of all ages and of a wide range of ability. We have published childrens' poems here and in America; we have produced plays written by pupils ... and all this activity, as far as I can judge, enriches the human relationships which are inevitably involved. Nothing is more important for the individual than an awareness of himself, so that he can control himself. And here is the great paradox — the school which emphasises the importance of freedom, art and self-expression and could, at a glance, seem undisciplined, is in actual fact encouraging those conditions required for the development of self-discipline by the individual.

The ancient popular cultures are more or less dead. The educated literary cultures have failed the masses — witness the reading level of the vast majority after almost a century of compulsory schooling. The commercial cultures are debasing, their chief aim the exploitation of the now wealthy young worker. Yet somewhere these are speaking to the condition of their customers in a way most schools are failing to find. For myself I have been trying to establish a school where at all school ages, the programme speaks to the condition of the pupil. Baden

Powell put it nicely once: if you want to catch fish you must put on the hook what the fish like. Children like to feel as if they were in charge. Curiously enough, being in control of yourself is being free. Kilquhanity is not a school where you do what you like, or do as you please, regardless. If a child has a chance to do well the things he likes doing, he will gather the wherewithal to master the things he so far does not like doing, provided he sees them as worth his time and pains.

Thinking and theorising in this way helps parents and teachers to understand and accept the challenge which the adolescents in particular are to-day throwing down. Even so, if we really say what we find in a school like this, it can be disturbing, and it is only fair to be factual. Smoking for instance. What do we find and what do we do at Kilquhanity?

Twenty years ago I believed that children given the chance to smoke as early as they liked would give it up, because said Homer Lane there is no natural appetite for nicotine, and children smoke to feel grown up. I put this into practice... and found myself with adolescents acquiring the habit and not wishing to give it up. To-day, partly because of the publicity given to cancer figures, partly because of the cost, but perhaps most of all because of a conviction that smoking is a substitute satisfaction, I reckon my job is to delay as long as possible the time when a boy or girl starts to form the habit. To this end, pocket money is limited and children are discouraged by precept and principle. Yet I smoke myself and so do some staff members. As I write, I am considering a measure that might seem to cut across the ideals of freedom. I am thinking of prohibiting smoking for everyone under 16. That is, I would lay down the law as an authoritative headmaster, and plead exceptional circumstances. Would this be wise, consistent or fair?

And what have we found and what do we do about sex behaviour? What can any honest parent do about their adolescent sons and daughters to-day? We cannot keep from them the outspoken books, both good and bad, or the sex-ridden films, any more than we can keep them from living in their own day and age.

We must accept them as members of present day society with its ever-increasing disregard of sexual taboos. We cannot re-introduce as safeguards Victorian standards of prudery, virtue or sin. These barriers are down. Adolescents will be experimenting overtly or covertly, as ever was. All this we must take with the second half of our century.

And with this, somewhere we must accept an admission by the adults of a sense of failure. We are not making such a wonderful job of running our world or our own lives that we can afford to criticize the adolescents; and yet we genuinely feel we must have some safeguards, in the first place against pregnancy.

Here, as in any school, we try to make helpful conditions as in arrangement of sleeping accommodation. However, I don't see these as of the first importance. Sex is one aspect of human behaviour and the safeguards we are after here are those against vulgarizing or cheapening — such as we try to build up by our whole education, safeguards against the cheapening of any aspect of behaviour. John Wain says in a letter to an American adolescent: 'The world of to-day has rejected art and imagination because it has rejected humanity. Instead of the writer we have the journalist; instead of the voice, the loudspeaker, instead of the man, the machine. Productivity instead of work, housing estates instead of villages and sex instead of love.'

My belief is that, if we help young people to find themselves and know themselves, they will when they are in love be considerate, and their sex behaviour will be something about which they must exercise thought. All young couples in love will not wait, and cannot be expected to wait, on the sanctifying marriage bond; but society is without the knowledge or the vision to sanction their full sexual relationships. Nor can schools like ours in the nature of things sanction them. However, we can, in all humility, and we try to do so constantly at Kilquhanity, encourage all those aspects of living which make boys and girls and men and women more tolerant, less censorious; and I think we thus strengthen and enrich the personality for the vital relationships of life.

I seem to have concerned myself with

A Note from one of Minna Specht's Talks *

TO-DAY we have been forced by outer circumstances, by politics, to give up traditions and conventions; the question is, are we wise enough to be able to help inwardly, through education, the children who are faced with this change?

The young generation which is growing up on the Continent has adopted totalitarian ideas with its will and with its heart. We do not know whether Germany stands behind Hitler, but we know that the Hitler Youth and the B.D.M. (Organization of German Girls) stand behind him, and that means Germany's next generation. It was partly force and partly temptation which was used to win youth over. But the essential factor was a deep understanding of the child's longing to overcome the inferiority of his age, and a skilful utilization of this longing. The Nazis, as well as the Bolsheviks, ask for the help of the young generation, for their immediate help; they do not educate *for* life, but *in* life; they put responsibility on them, not in school communities but in public life; and the enthusiasm, the gratitude, the readiness for sacrifice, all those things that make hearts beat, have their dangerous but fascinating life in those children on the Continent.

Progressive education in democratic countries gave freedom, destroyed authority, gave children their chance to live their own happy lives. But the schools forgot in their readiness to offer freedom and to do away with fear that the child is a growing adult, and that workshops and playgrounds do not mean collaboration, but in many cases only a benevolent kind of distance and subordination.

It is therefore not wholly true to say that in Germany, Italy and Russia, children have been made the tools of their Governments. They are not only instruments, but also participants. These countries have offered an aim to children beyond learning, beyond training for a job.

With this in mind, the ideal of a European education based on the construction of an international community takes on a fresh impetus and hopefulness. We are assisted by two things:

by truth and by tolerance; truth as a help for understanding and tolerance as a help where we don't understand each other.

What I mean by truth here is the capacity of the human mind to unveil what we call laws in nature and in life, laws of science and laws of ethics. It is hardest to reach understanding in the sphere of human activities where morality is concerned. Natural science undermined at first the authority of ethical standards. What is left of them is too often convention, fear of nihilism or mere hypocrisy, not convictions which withstand criticism and brutal attacks. The aggression we see to-day means more than the fight between political dictatorship and political democracies. We all know it. It means the fight between nihilism on the one hand and the reconstruction of man's moral nature on the other.

... We are helped in this fight by the knowledge that nationalism is an acquired characteristic, and not an hereditary one, and that therefore Fascism can be overcome in one generation if nationalism is not imposed again on children in schools and in their homes. (Sometimes we hear in the Western Democracies that Hitlerism is the result of the Prussian mentality, not the creation of the leader and his partisans. I myself was a Prussian and I feel the truth behind this statement. I was brought up in an atmosphere of nationalism, but I have resigned my nationality, and have learnt internationalism as a result of experience and education.) ...

Zimmern said in one of the Oxford Pamphlets on World Affairs: if we assume that internationalism is congenial to ordinary men and women we shall embark on a fruitless activity. To present men with some full-blown scheme of

* Minna Specht died recently in Bremen. These are notes from a speech she made in London in 1940. We hope to publish an article on her life in the October issue, which will no doubt record her invaluable work in England during the war and as Head of the Odenwaldschule immediately afterwards. Ed.

'world unity' is not the thing which is most urgent. Let us start from the opposite end and ask: what is the smallest change which can take place in order to enable men to reap the benefits of the age of power, abundance and interdependence? If the question is put like this there is a chance that something will be done. Let us start without pretention, without prejudice, on a small scale. Let us find out whether by living together and helping each other in a school community we can establish a moral basis which stands firm, not through chance sympathy but through standards which we must discover and accept if we are honest and consistent.

Perhaps you will say, 'that is German, that is the philosophy of Kant.' It is. But it is without the pretence of authority. It is a conviction, a conception of morality as a basis for human understanding which we offer and we want to put it to the proof. . .

And this conviction will be accompanied by another principle which stands by as an assistant in our work, by tolerance. It was the first English teacher at our school who felt, as many friends who enter our life do, that our belief that we can decide what should be done by referring problems to agreed standards of right or wrong may lead to dogmatism. She said 'Just you who believe so strongly in definite moral principles can and should be the first to be tolerant. If you give freedom and have patience you will find that everyone can find out the truth for themselves and come to an agreement through reason. You should be patient instead of letting your ideas dominate.' It was one of the best lessons I ever had. It is the way of Socrates, this ability to wait.

But tolerance has a still broader field: it must find its place where reasoning is useless — either because things are not to be classified as true or untrue, or because their truth is hidden from us.

The first sphere is that of personal taste, of habits, customs, traditions, the essential factor in national life, and therefore of outstanding importance in international education.

At Bloomsbury House, refugees get lectures on English tea with milk, English fires, English windows and English blankets. 'How long did you storm against these things?' 'For two years', was the answer of an intelligent and broad-minded German. To feel *at home* in households and with men does not depend so much on sharing their opinions about political leadership, the virtues of discretion or social justice — as on the ways they eat, how they sit, whether they say 'Thank you' or 'No, thank you', and the thousand details of everyday life. It may be amusing to talk about all this, but it is hopeless and irritating to try to convert people in these matters! Here active tolerance is required.

The last and decisive place where tolerance is asked for is one beyond reasoning and beyond testable experience — religion. We are here in a country where tolerance in religion is fairly practised. I do not know for what reasons. As I understand the need for tolerance it is this: religious feeling needs expression. The language of religion is not the language of concepts but of symbols. I would not object to Moslems, Jews, Roman Catholics and non-believers in our community on two conditions: that they do not impose their convictions on children and that they do not base their morality on the authority of the churches. The children should have freedom to listen, to take part, but also to give up if their interest has gone.

I myself left the Church and for years I felt happier in the sphere of sincerity, where fear and hypocrisy were absent. But this is only negation, negation of wrong things. Religious life means more, it means more even than humanity and listening to the music of Bach and reading the letters of Van Gogh. It means worship, devotion and freedom, freedom far beyond that of Liberalism. I do not know whether I shall ever be able to reveal my religious ideas to children in the same way as they know about my sympathies, my political ideas, my struggle for their education. I would consider it one of the biggest helps I could get for educational work if a teacher with a strong religious life would enter the school on the basis of tolerance.

Recognition of truth on the one hand and tolerance on the other, these are the two pillars of wisdom in international education. I know one man who died a few years ago, who had both: he had a hunger for truth through which he had the quality of tolerance and with this he became one of the leading men in science; he gave his help even to those whom he did not

know, or to whom he was partly opposed — Fridjof Nansen, an internationalist of the best type. He was international not by birth, but through work, hard training, self-education. He realized, as all must realize who hope to bring about a closer association between the peoples, that a closer contact does not only mean looking at each other, but looking in the same direction.

Paul Geheeb - an Appreciation

Dr. Irene Cheng

READERS of *The New Era* and members of the New Education Fellowship will mourn the death of one of the pioneers of progressive education. Dr. Paul Geheeb was born in Germany on October 10th 1870, and died on May 1st 1961, in his ninety-first year, after having devoted his whole life to education and inspired many to do likewise in many other lands.

He was a personal and highly respected friend of international educationists such as Sir Percy Nunn, Albert Schweitzer, Beatrice Ensor, Dr. Carlton Washburne of the Winnetka School system, Dr. Harold Rugg of Columbia University, Professor Ferrière of Switzerland, Sir Rabin-dranath Tagore and Mr. Nehru of India, Professor Chang Pen Chun and Chu You-kuang of China, and many others too numerous to name.

Dr. Geheeb had his early education at the University of Berlin, where he studied in one faculty after another, including Medicine, Philosophy and Education. After his prolonged training, he, together with his capable wife, Edith, started the world-famous Odenwaldschule near Heidelberg, where he first demonstrated these progressive educational ideals which, though almost revolutionary in those days, have now been accepted as the standard practice of good educational principles. In order to promote international understanding among young people, and so to work towards peace among mankind, he established an international, residential, co-educational school, covering all levels from Kindergarten to college entrance, where he and his staff lived with the children in an atmosphere of affection and harmony. His

students organized a 'Schulgemeinde' or Association which met regularly; under the able leadership of the Staff it handled, by discussion, most of the disciplinary problems of the school.

Every morning he would lead his pupils, before breakfast for a run in the woods or a dip in the mountain stream. The academic work was done in small, informal groups, with a few subjects taken in turn, studied with great thoroughness, rather than many rushed through superficially in short, hurried lessons. For the creative value and training in character development he strongly advocated practical work both for boys and girls. His pupils were expected to undertake a good deal of the housework, to make their own beds, to tidy their own rooms, to sweep the floor or to help the young children before school work. They also helped in the garden and to serve the meals, where the staff sat with the pupils.

Because it was an international school, English, French and German were always taught, and frequently there were a dozen or more nationalities represented in the student body and on the staff. Students were prepared for the Matriculation Examinations of several countries. These teachers and children of different nationalities and creeds were welded together by Dr. and Frau Geheeb into a happy family, bound by close ties of mutual respect and affection. This spirit of international understanding invariably abided with them after they had gone their separate ways.

In view of his pioneering theories and practice, Dr. Geheeb was a regular, most popular and inspiring speaker at New Education Fellowship Conferences. It was my privilege to

hear him at Copenhagen in 1929, at Nice in 1932, and at Cheltenham in 1935. Needless to say, all of us assembled at these conferences were genuinely inspired by his words. The many who visited his school afterwards were deeply impressed by his kindly and glowingly sincere personality. His clothing was practical yet simple. He had sandals instead of shoes, with long socks reaching his knees, and a comfortable fitting jacket with breeches. His poetic brow, fine white hair and flowing beard completed the picture of a recluse. He was fond of reading Indian and Chinese philosophy and liked to think of himself as a Taoist. He was very fond of nature and loved animals, especially the deer at the Odenwaldschule.

When the Nazis came to Germany, he succeeded in moving his school to Geneva and later conceived of the idea of a 'School of Mankind', with several cultural groups each making its own contribution to a unified whole. In this great conception the Ecole d'Humanité is the experimental forerunner. From Geneva he moved three times before finally establishing in 1946 his Ecole d'Humanité at Goldern in the Bernese Oberland, about 3,000 feet above sea level, with snowclad mountains within view. Until he was 90, he still remained responsible for the policy-making of his school, with Frau Geheeb dealing with practical day to day problems. Even at this great age he continued to interview parents or educators who visited the school, to inspire the students and teachers, to go for hikes in the mountains in the summer and to enjoy ski-ing in winter.

He always wanted his school to be a cultural centre for the community around it. Quite frequently there were excellent concerts for the villagers, given free of charge, either by artists passing through or by the staff and students of the school. At other times there would be lectures, film shows, or other activities of interest. He was well beloved by the villagers around, and was always greeted by them with respect and affection.

In addition to fee-paying pupils, his school always gave a home to orphans and refugee children who were admitted free of charge. After the war, a group of children born of American negro soldiers and German mothers

were welcomed to the Ecole d'Humanité, where they could be given the necessary love and understanding that would help them to overcome their handicaps of birth, and develop the best potential in each of them. In this school, difference of race or colour presented no problems.

On his 80th. and 90th. birthdays there were special celebrations where the men and women whose lives he had helped to shape, and many of whom had risen to high and responsible positions, expressed their affection and admiration. Many honours and tokens of esteem were bestowed upon him in 1960, notably the honorary doctorate of the University of Tübingen, the Goethe Plakatte, and an official address, thanking him for his services to German education, signed by all the Ministers of Education of the German Länder. It thanked him too, for 'keeping the light of a better Germany from going out in a time of national darkness and shame.' Shortly before his death he received a further honorary doctorate from the University of Visva-Bharati, of which Mr. Nehru is Chancellor.

In the 1950's, in order to help the Geheeb's to put their school on a more permanent footing, a group of friends of the school established an organization called the Genossenschaft 'Freunde der Ecole d'Humanité,' with headquarters in Bern.

There is no doubt that this committee and the staff and all Paul Geheeb's friends and admirers will make every possible effort to carry on the school in the spirit of this great educator. In this task they will have the great advantage of being supported and advised by Edith Geheeb.

Hong-Kong, May, 1961

II.

THIS IS NOT AN OCCASION for sorrow. It has been our privilege to live in the presence of a great man.' It was with these words that Edith Geheeb told us that Paulus had left us — a hundred boys and girls, and thirty to forty adults, from 17 different countries, standing in solemn silence in our 'Big Hall' on a bright May morning.

Paul Geheeb is less well-known in English speaking countries, but in Germany, and

wherever his former pupils have settled in the far corners of the world, he is honoured as a pioneer, a daring innovator in education.

He was born in 1870 in a small town in Thuringia, where his father was pharmacist, and botanist of world repute. His student years were mainly spent in Berlin where, in addition to qualifying as a teacher of oriental languages, especially Hebrew and Aramaic, he also studied theology, philosophy and certain branches of medicine, particularly psychiatry. But his interests were never merely intellectual. During these years he lived in the slums of north Berlin, sharing his modest means with a group of street urchins and identifying himself with the various liberal causes of the day: emancipation of women, anti-alcoholism, the fight against anti-semitism.

In 1910, after ten years' experience in various types of boarding school, he founded the school which made his name famous: The Odenwaldschule near Heppenheim in Hesse. After a modest start in one small house it became possible to erect a group of buildings which provided the setting for his experiment: co-education based on maximum freedom and trust; teaching in small groups based on ability rather than age, freeing the children from the coercion and suppression of a rigid school curriculum and helping them as unobtrusively as possible to develop their own individual talents. Discipline was exercised through 'family groups', headed by a 'family father' or 'family mother' (or couple), or at one stage by a small group of older pupils.

The experiment attracted attention and Paul Geheeb rapidly gained recognition and influence in Germany and beyond its borders, although his ideas ran strongly against traditional currents of thought in Germany. Not surprisingly, with Hitler's accession to power Geheeb's position became intolerable. But by this time there had been nearly a quarter of a century of solid achievement, with a notable group of staff to carry out his ideas and three or four school generations to absorb them.

In 1934 Geheeb, then 64 years old, left Germany with his wife Edith, and founded the Ecole d'Humanité in Switzerland. The war years were difficult years: a handful of staff and children, precarious income, problems of many kinds arising from the political situation — but somehow the hardships were overcome, after finding temporary refuge in various places.

Paul Geheeb was a visionary, but he was also very human. He could be irascible, enigmatic, exasperating. But the warmth of his affection, his understanding love of child and animal, his ability to see beyond the pettiness of the moment the broad, infinitely varied goals of education and of man, this spirit of his' (in the words of his former pupil Dr. Henry Cassirer) 'made everything else fall into place.' Our hope is that the school he founded — his 'School of Mankind' — can be carried on not in any spirit of sentimental piety, but with a fresh vision of what his ideas mean for the second half of the twentieth century.

Christina Yates

Book Reviews

I Could a Tale Unfold: Violence, Horror and Sensationalism in Stories for Children,
P. M. Pickard, Tavistock Publications 25/—.

EVEN WHEN full allowance has been made for the impact of modern research about children, which has made us so much more aware of our ignorance about them, it is hard to excuse the blind spot of the Victorians. They became so engrossed in the fascination of warning children of the dangers of life that they seem to have completely overlooked the possible

adverse effects of all the grisly details upon a sensitive child. The extent of their fascination with these dangers is indicated by the fact that nobody seems to have raised a voice on behalf of children upset by the tales.¹

In this book Miss Pickard wields her pen on their behalf. She argues that there is no question of introducing them to horrors because those we know as children are already far in excess of anything we experience as adults. It is not that she wants violence eliminated from the

¹ pag. 103

literature we give to children, but rather that she wants it treated by the artist with aesthetic distance; and she requires a psychological understanding of the differences in individual response.

'We now know,' she writes, 'that children vary in what they need, not only according to their level of maturity, but also according to the speeds at which individuals reach the various levels. But we also know that conformation to aesthetic laws is more important than content of plot. Nothing is really too bad for them to hear about, since the terrible basic plots are already within them; what matters is how they hear about these things.'²

These two quotations give the gist of the main theme of the book: It is of course a topic that has exercised people for generations, in fact since Plato and Aristotle. I cannot help thinking that Miss Pickard moves rather uneasily at times between the Platonic view that writers can be dangerous people and the Aristotelian view that great art purges the mind through pity and fear.

In effect this is an uneven book, and one wonders how far this is due to unassimilated ideas and how far to the general plan and arrangement of chapters. One suspects that these two factors are connected. She adopts an aerial view ranging over wide territories, and lands here and there for closer inspection; but we are not let into her own mind processes far enough to be able to keep track of the links between so many separate investigations. In fact each chapter could have made a treatise in itself and contains much fascinating material.

As she has based her insight upon Freudian discoveries one would expect these to provide the continuity, but this does not quite happen. She explains how she has tried to avoid the jargon of psychological terminology, yet at the same time she often delivers herself of gobbets of child psychology not always digested within the theme. Not that she is ever superficial — far from it; in fact had she been more consistently on the surface level she might have held more firmly to her threads. This, or had she gone rather more deeply. For instance she states that children of three should not see a

home broken up, having no data for assuming the damage can be repaired. This categorical procouncement is very hard on those parents who are bound from inner or outer circumstances and conditions to break up their homes. Moreover what she says is not necessarily true. What matters is how the situation is dealt with between the parent and the child. We are now realizing that children's reparative urges can be very strong earlier even than the age she mentions. I only give this as an example of the way in which the author aims at a level of psychological understanding which, by being neither surface and explicit enough, nor deep and implicit enough, often strikes a slightly faulty note.

However, her sympathies are with children, and she is always sincere. For this reason alone, the book should be welcomed and for the wisdom and concern which it exudes — for examples:

'The aloneness of a nightmare is one of its worst aspects.'

'Just understanding is a far greater step than is generally realized.'

'Reasonably mature parents are parents who have not forgotten what it is like to be a profoundly upset child.'

Nor can we stop at this in praise, for Miss Pickard has done much more in these pages than say wise things. Her material is strangely fascinating in unexpected ways. Once one has accepted the patch-work method, one can enjoy the patches. The first chapter is on 'Art for adults and children' and contains, as does the

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whole book, a convincing picture of the vividness and urgency of child thought. Then we have a discourse on 'Horror and Beauty in Literature' which is rich in a kind of critical free-association, glimpsing the light and dark of man's soul through the lattices of literature. Here she shows herself to be widely read though perhaps not erudite, and sensitive rather than critically penetrating. I do not think for instance that she has grasped the true complexity of Malcolm's subtle working upon Macduff in the lines:

I grant him bloody
Luxurious, avaricious, false, deceitful,
Sudden, malicious, smacking of every sin
That has a name, but there's no bottom, none,
In my voluptuousness . . . etc. . . .

Here, surely, Malcolm is not simply describing his own cruel nature, but deliberately blackening his character in order to test out the political motives of Macduff; in fact he is exploiting a peculiarly complex psychic mechanism in himself for ulterior reasons. Suddenly after this chapter we are switched to a semi-biographical study of Keats, the relevance of which escapes me, then with no clear link to 'The Psychology

of Children's Play' — a good chapter as an essay in child development.

After this, we are entertained by a chapter on Hans Anderson. And excellent entertainment it is. Hans is brought into a child guidance clinic as the subject of a case conference. This is a brilliant piece of imaginative reproduction based upon considerable research, whilst it is here that the author's psychological insight appears to its best advantage. I would think the book worth buying for this chapter alone, whether or not we agree with what the writer has to say about Anderson's influence upon children. There follow a number of chapters which read like a lecture series on children's comic papers — what they like and dislike — and on stories through the ages. These contain significant material including some valuable individual research.

Much though I enjoyed parts of this book it is not as a child psychologist, nor as an educational writer that I personally would like next to meet Miss Pickard, but as a literary biographer, to which profession I think she could bring considerable talent and originality.

Marjorie L. Hourd

Shorter Reviews

Read and Read on I-III - James Hemming and Winifred Hindley, Nisbet, 4/6 each.

One of the hardest and yet most urgent tasks of the teacher of English is to find suitable reading material for the less able adolescent. On the one hand 'the best' often presents difficulties of vocabulary, subtlety and length, while on the other, titles currently offered as suitable ('The Wooden Horse' etc.) are unlikely to stimulate response to language, and they encourage the belief that books have little if anything to do with the physical and emotional lives of ordinary people.

The editors of *Read and Read On* — each volume designed for a term's work in the third or fourth year — tackle this problem in a resolute, not to say revolutionary, manner; they are brilliantly successful.

The first volume opens with an excerpt from Dylan Thomas' *Quite Early One Morning*. Other prose

authors include George Eliot, Conrad, Wells, W. H. Davies, Mark Twain, Leo Walmsley, Dickens, Nigel Balchin and Jane Austen. There is a letter from Keats to Fanny Brawne, and appearing naturally among the rest, *The Death of Samson* from the Bible, paragraphed as modern prose. There are poems by Byron, Spender, Eliot, and Dylan Thomas.

The revolutionary aspects of the anthology are two-fold. First, the vocabulary will be difficult for the less able, but in most of the extracts language is being handled by a master, and surely cannot fail to evoke a response, arouse curiosity, and stimulate self-expression. The 'bloody's' which occur in the modern passages are less likely to provoke a snigger than the gratified recognition of honest and familiar realism.

The subject matter is unusually compelling and highly relevant — adolescent battles, humiliations and triumphs, tentative explorations of love, and moments of more mature

tragedy. Several episodes are bloody in the literal sense — Samson crushes his enemies with masonry, a tramp has his foot severed by a train, a boy is killed by a shark, Bill Sykes falls to his death from a tenement, Lorna Doone is shot, and a man poisons his wife to hasten a painful death in the Blitz. This is not horror for its own sake, but a legitimate release of adolescent tensions, healthy because shown in relation to genuine human experience and with more of pity than of terror.

The books are well-produced, with witty and exciting illustrations, and no forbidding 'comments and questions' to dampen enjoyment by the threat of work. Instead, booklets (called '*Talking about Read and Read on*', 2/-) accompany the series. In spite of the disadvantage referred to, it might have been better to have included these exercises at the back of the readers, since the flimsy booklets will not stand up to much re-issue. Nonetheless, it is hoped that

they will be used — the questions are numerous, thoughtful and stimulating and cover all aspects of vocabulary and composition work, together with informal grammar. Thus, although all three volumes cover only one year's work, they fulfil the function of grammar books as well as prose readers. The first two volumes are out, and the third is to be published within a few weeks; the present reviewer has already ordered sets.

R. W. Waters

Expressive English I-IV. A. F. Alington. - Blackwell, Book I 6s.6d. Book II 7s.6d. Teachers' Books 1/- each.

Only the first two books of this series, together with their accompanying Teachers' Manuals, have been received for review. As their title implies, they aim above all at developing the pupil's powers of expression by stimulating him, through excellently chosen extracts and suggestions for research, to make discoveries both in books and in the world around him. The introduction to the Teachers' Manual accompanying Book I is admirable, not only for this emphasis on genuinely creative work, but also for the importance it gives to oral expression. 'For many pupils in Primary and Secondary Modern Schools their own ideas and emotions (and we should not be too fearful of emotion in the class-room) will be communicated more easily by the spoken than the written word.' This is obviously true, but too rarely taken into account in the text book.

However, many teachers will be inclined to use these books with care. The author says that the series is 'suitable for the top classes of Junior Schools, the Secondary Modern Schools, and the lower forms of Grammar Schools.' 'Top' and 'lower' in age, presumably, but even a grammar school first year 'A' stream would have difficulty with some of the material in Book I. In formal grammar, for example, both the relative pronoun and the passive voice are introduced, and in vocabulary work the pupils are asked to distinguish between 'saturnine' and 'austere'. However, since each book contains about twice as many exercises as could be satisfactorily covered in the one year for which it is intended, selection can be made according to the ability of the 'class' or 'form' concerned. The copious extracts, and most of the composition and vocabulary exercises, are un-

doubtedly splendid, and the teacher who is looking for stimulating material will find a wealth of it in these books.

R. W. W.

Why not Write a Documentary Play? Spalding, Graham. Campbell & Anderson. U.L.P. 8s.6d.

The writing of documentary plays in the class-room is not a new idea. It is an interesting variation on usual dramatic work, can be a valuable aid to the teaching of expository composition writing, involves the use of libraries for research, and provides a link with other subjects -- notably Religious Instruction, History and Social Studies. The vividness of dramatic presentation helps the pupils to retain the facts which are being put over, and these facts will be learned not only painlessly, but creatively also.

Why not write a Documentary Play? sets out to give advice on the technique of documentary play-writing for amateurs, and includes an example of the genre, 'Pleasure or Pain in Education', which occupies nearly two thirds of the book. The advice is sensible, if not penetrating, underlining the need for such a play to be conceived in essentially dramatic terms, rather than as a lecture divided between several voices. The play given illustrates this advice; it is loaded with varied effects — music, song, dance, polite low comedy, actors planted in the audience, a characterized narrator, etc. etc.

Most of all, however, there is coy humour. The authors, four of them, are officers of the National Union of Townswomen's Guilds. A documentary play 'is necessarily concerned with people,' they tell us. There are none in 'Pleasure or Pain in Education', except those existing in the middle-class imagination — witness the Teddy Boy who was bound to crop up in the scenes dealing with Education today. A further disadvantage is that much of the advice concerns plays intended, like the example included, for rather ambitious public performance.

Documentary play writing is an excellent means of education, and its practice is to be warmly encouraged. This book may be of use to beginners but it is not primarily aimed at schools, and teachers interested in the subject would perhaps be better advised to listen to a few good B.B.C. documentaries, deduce their own rules, and apply them to the class-room situation for themselves.

R. W. W.

A new look at - Adventure, The Arts, Faith & Loyalties. edited by Hether Kay, produced of the Girl Guides Association, and published by Educational Productions Ltd. at 4s.0d. each.

These are the first three titles in a series intended to help girls of the 15-21 age group to find new interests and to face their problems. In each booklet there are articles by a number of different contributors, some eminent specialists in their own field and at the end there is a list of books recommended.

Every effort has been made by the writers to appeal to the 'teenager' girl's real interests and most of the articles are excellent, but for the fact that the vocabulary and style are too adult and are only suitable to the senior grammar-school girl.

The first booklet called *Adventure* has articles on Local Study, Roads, Maps, Weather Signs, Riding, Camping, Mountain Climbing and Going Abroad. There is much valuable practical advice together with the implicit teaching of self-discipline. The second on *The Arts* contains articles on Reading, Music, Painting, Drama, Films, Radio, Television and Architecture. These give something of the background of each, but are mainly directed towards showing how to grow in appreciation and understanding of the arts and also how girls can try to do things themselves, such as playing pipes, sketching, acting, forming a television discussion group. Emphasis is laid on the joy that comes through purposeful effort. *Faith and Loyalties*, includes excellent short sections on Faith, Prayer, and 'Who is my neighbour?' The problem is faced of the conflict of loyalties which a girl so often meets in her first job; the clash between Christian standards learnt in school or at home and the materialism and commercial dishonesty she often finds at work, is made clear. The article called 'Science and Society' attempts an impossible task in so small a compass.

E. J. Sheppard

A Philosophy for the Teacher, Basil Fletcher. Oxford University Press 10s.6d.

I hope that dearth of special knowledge may result in a certain objectivity, for I am neither a teacher nor a philosopher. A philosophy for teachers — especially one in such appealingly fresh language — must

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also be, in a reciprocal sense, a philosophy for the taught. It is from this point of view that I have read the book. My immediate desire when doing so was to undo the collar stud, to allow the lump in the throat to die; I think that this writing has an emotional value because of the starkness of its sincerity. There is no room in Mr. Fletcher's mind for anything else in teaching but humility, truthfulness and enthusiasm. If this book does not appeal to teachers of children (actual or potential), then perhaps they should examine their approach to their art in case they find their values wrong.

An aura of humility and enthusiasm pervades the first half of the book, which is devoted to 'The Child'. Man is eminently educable owing to the free and plastic state of his own mind; the plasticity is biologically and psychologically dependent on the variety and mutability of reaction. In some vertebrates the 'play' between parent and offspring is purely educative, hence the absolute necessity for the adult to *participate* in play. This dynamic relation between the teacher and the child is the theme of the first half of the book. It is not an academic theme, but an exposition of love embroidered into the abbe and web of education.

The second part of the book is devoted to aspects and intricacies of human knowledge. The nature of all learning is shown in the writing of one understanding man; all those sixth-form Tryffids who glut themselves on the text and then find their gusto for it impaired will enjoy this book and learn much from it. If I ran a school library I would have two copies; if I were a teacher, I would obtain this refreshing statement of the ideals of my vocation.

John Pellowe

Letters to the Editor

Flat 6, 1, Stone Road,
Birmingham 15.

May, 1961.

Dear Madam,

I would be the last to argue with the critics' right of personal opinion, but there are certain points in Arthur T. Barron's review of F. G. Lennhoff's *Exceptional Children* which I would like to challenge.

1) Shared responsibility: Mr. Lennhoff, says Mr. Barron, does not

acknowledge authorship of this phrase. Is it really possible to trace authorship of this time-honoured expression of a social theory, which, if only in the field of industrial management, pre-dates not only Lennhoff and Wills, but Homer Lane as well. Before undertaking the editing of Mr. Lennhoff's work, I had acquired considerable knowledge of his work in pre-Hitler Germany and am sure that his method of shared responsibility was an essential part of all his group social work there, as well as a theory developed in connection with therapeutic education.

2) When Mr. Barron suggests that Mr. Lennhoff's book fails to state his principles with any clarity of thought, he seems to imply that clearly-thought principles might be lacking. I would call his attention to Lennhoff's Introduction (*Exceptional Children* P 23): 'This is in no sense a book on child psychology... it is merely an attempt to show the reader the practical working of a community...' It is, in other words a workshop book and does not seek to theorize, though the theoretic reason for all the actions of the adult community are constantly stated throughout the text.

3) Says Mr. Barron, after a reference to aspects of the work of Aichhorn and W. D. Wills: 'No such awareness of stages of development is apparent in Mr. Lennhoff's work.' If it would not be tedious for all concerned, I could list numerous page references showing Mr. Lennhoff's awareness of the stages of development and emotional maturation in his pupils, which is interwoven in the whole book.

4) When Mr. Barron doubts that a child's behaviour can improve with the establishment of transference or relationship with an adult, he gives as example, the better behaviour induced in a child by a stranger than by a parent, in spite of the latter's 'closer and more important relationship with the child.' Imagination boggles at such a confusion of two such differing relationships. How can anyone with experience seriously equate the induced and controlled relationship of a trained adult with the intense, muddled, spontaneous and personal values of the parent-child relationship? I had thought that no psychologist, whatever 'school' of psychological thought he followed, could really confuse the essential differences of these two forms of relationship, though Mr. Lennhoff and all who work at Shotton Hall will agree with Mr.

Lennhoff's point in his book that the 'weaning off' of an induced relationship presents such problems that only the most guarded use of it can be made.

I hope you will forgive my raising these points which occur partly from my personal interest in the book and partly as an interested general reader.

Yours faithfully,
Heather Higgins, M.A.

Our Reviewer comments.

1. Shared Responsibility. I must confess that it did not occur to me that Mr. Lennhoff might be using this term in the way it is used in other fields such as that of industrial management. His writing is about therapeutic education and I assumed he was using the term as it has been applied in this field, i.e. to indicate specific modifications of Homer Lane's 'Self-Government'. (Most of the technical words used in education and psychology have a different meaning when used in popular speech, and alas, when applied in other disciplines).

2. Lack of statement of principle. I fail to see there is any difference of opinion between Miss Higgins and me here. I stated a fact — there is no coherent statement of principle in the book. I had no wish to imply more than this.

3. Awareness of stages of development. I am still of the opinion that the book does not show an awareness of the importance of the age a child was when he or she experienced separations from love objects, and other disturbing experiences.

4. Transference: this is a psycho-analytic term and my remarks referred to an eminent psycho-analyst's use

of this concept to explain Mr. Lennhoff's work. Although the word is used in slightly various ways in psycho-analytic literature, it always means the movement on to a current person — usually the therapist — of 'intense, muddled, spontaneous and personal values' (to use Miss Higgins's excellent description) from the child's relationship with his early love objects (who are usually of course the parents.)

It is the lack of any indication that he has to cope with instinctual strivings directed by his pupils on to him that made me — at least in part — doubt whether Mr. Lennhoff is in fact using transference in his work.

Miss Higgins must know better than I do that serious criticism does not damage the sales of a book or the professional reputation of its author. To my knowledge a handful of individuals, a University Dept. and a Training College, have bought his book as a direct result of my review.

Finally: I cannot claim to be a psychologist. My qualifications for writing about Mr. Lennhoff's and Mr. Wills' books is that I worked for twenty years — 15 of them as Head — in Camps, Schools and Hostels for the treatment of maladjusted children and youths. My acquaintance with psycho-analysis comes from professional training and from my work as a non-medical child psycho-therapist.

A. T. B.

29th May, 1961

Dear Sir,

As one who has derived considerable benefit and enjoyment from both the books reviewed in your March issue, I was interested to read what Arthur T. Barron had to say about them. It was disappointing to find, however, that this was not so

much a review of what Mr. Wills and Mr. Lennhoff had written as an account of what they had not written and what, according to Mr. Barron, they ought to have written.

The insistent comparison with Aichhorn's work seems somewhat irrelevant. Nobody would dispute the importance and value of the earlier work, but it is essentially a book for the expert. Mr. Barron himself recognizes *Exceptional Children* and *Throw Away Thy Rod* as 'authoritative statements of the practice at the present time in the voluntary... schools and hostels for maladjusted children', and the authors themselves make no greater claims. Indeed Mr. Lennhoff specifically states in his introduction: 'This is in no sense a book on child psychology... It is merely an attempt to show the reader the practical working of a community which tries to bring children into a state of peace with themselves and society...' We who are trying to work in this field without any claim to expert knowledge, need just such authentic first-hand accounts of practical experience. Nor is Mr. Lennhoff's book rendered any less useful by its differences from *Throw Away Thy Rod*, although Mr. Barron seems irked by them. There is no reason to expect two such different men to use the same methods to achieve their results. The fortunate coincidence of their almost simultaneous publication enables one to see clearly that different ideas and methods can work for the same end, just as surely as different literary styles can each produce a thoroughly readable book.

Yours faithfully,
G. Wilson

88, Easton Road, Norwich

CLARE SOPER died at 12.40 p.m. on Monday June 19th., very suddenly, after a short illness. Laurin Zilliacus used to call her, only half jokingly, the world fellow, and I hope to publish a note on her work for the New Education Fellowship in our October issue. Comments from readers will be welcome too. Ed.

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THE NEW ERA

IN HOME AND SCHOOL

Why I Chose Play as the Subject of my Thesis

Theo Yerou, Primary Schoolmaster in Athens, Author of Play and its Significance in Teaching; Educational Diagrams; A Year of Teaching in the First Grade of an Elementary School (all in Greek) and a translation into Greek of Carleton Washburne's Schools Aren't What They Were*

A Tutor's Introduction:

I was of course very pleased when Mr Yerou, who came to Exeter University Department to work for an Education Diploma, chose to study the significance of play in the child's life, and I very soon realized that this topic had a profound personal meaning for him. I asked him to state as simply as possible what he thought this was. We are inclined as University Tutors to shy off these personal revelations as being unsuited to the standards required in our academic work; but it has been my belief for many years that we do ill-service to scholarship in the long run, for by such a move we only widen the split between experience and the understanding of it. Mr Yerou has now published his dissertation in Greece under the title: *Παιγνιώδευ μορφές 'Εργασίας στό Δημοτικό Σχολείο **,

The account published below, which he wrote at my prompting, is not of course included in it. It remains on its own like a patch of wild flowers outside the gateway to a carefully tended garden, which yet prepares us in texture and fragrance for the particular qualities of the cultivated blooms inside.

When I first read these pages, I was strangely moved, realizing that Mr Yerou had been forced to come to grips with educational problems in conditions of exceptional hardship. Many people will be interested to have this glimpse of the trials undergone by the Greek people in the famine that attended upon the Nazi occupation of their country, and to read of the discoveries made by this courageous schoolmaster about the strength and frailty of the human spirit.

Many points of psychological interest arise within this story but two of them have struck me especially. The writer is convinced that teachers' attitudes towards childrens' play are bound up with the reaction of adults to their own play when they were children. This of course has been stated before, but there is much in this account to bring the fact home to us in a new way; whilst I wonder very much whether the full import of these incarnations and re-incarnations of our parents and teachers has been sufficiently understood within the educational system.

Secondly, there is the writer's discovery that play as a symbolic process can only take place where children feel moderately secure in their surroundings. But this security is not only on the physical plane, for trust in people and in ourselves is essential to some extent if we are to rejoice, to appreciate, and in short to play, in the full meaning of the word. And yet, and we see this here very forcibly and poignantly, once the play attitude can be set going, then the symbolic process itself helps to deepen confidence and strengthen courage.

I was reminded in one place of the instance which Marion Milner gives from

within the analysis of one of her child patients. He was deprived, in the clinical sense of psychic deprivation. He found it difficult to make good relations with people, but at times in the course of the treatment when he felt gratified inwardly he would hum tunes such as, 'Praise, My Soul, the King of Heaven'.* It happened so in Mr Yerou's school; as the earth slowly yielded its fruits as the result of all their work, the children for the first time were able to notice the things around them, and to sing their songs of praise. Perhaps if we were less puritanical and guilt-ridden we would know that the statement 'Unto everyone that hath shall be given' is not a description of an unjust social order, but a definition of the law of life and of love.

Marjorie L. Hourd

Why I Chose Play as the Subject of my Thesis

IN ORDER to understand my reasons for making a special study of children's play, I found it necessary to go back a good few years to the days before the last war, when I lived in a largely carefree Greek town. I would then commonly recall the joyous moments of my childhood.

It is a pleasant thing to recall the elation of vivid play with others or by myself; wandering in the forests, collecting the nails carried away from ruined houses; then flying my kite on the hills near the village.

I live again all these experiences of my youth with joy and elation which, however, is always accompanied by a feeling of guilt.

What is this feeling of guilt which comes to my mind? It can be attributed to the attitude of the adult mind to play — that it is a waste of time. Thus the teacher, the parent, the 'gang', the policeman would punish me for playing.

Adults believed play to be not only a waste of time but also a source of annoyance to their own repose. So children played, not in the open 'play-ground' of to-day but in some secure place away from the eyes of the adult. Such an environment connoted evasion, and may well have been one of the causes of unruly behaviour.

I can remember the clever child, who could well afford to neglect his work and play instead, who was punished not so much because he did not know his work but because he was playing instead of studying. This was due to

the demands of his parents as well as to the natural inclination of the teacher.

The school-yard was as quiet as the inside of some great cathedral because the interval was for the relaxation of the teachers. Pupils were obliged to stroll in the yard holding their exercise-books and reading Arithmetic and Grammar rhythmically but in subdued quiet.

When the parents sent their children to draw water from the spring they 'chastised them and bade them take heed lest they should drop the pitcher'. They justified their behaviour by recalling the Turkish wise man Nasrentin Hotza's instructive example in the old Turkish tales: 'If you don't want your child to break the water-jug you must punish him before he goes to the well.'

Parents inevitably blame their children when they ruin their shoes and spoil their clothes in play activities. That possibly explains why my childhood recollections are accompanied by a feeling of guilt.

In fact I was guilty because I was a child and wasted my time at play.

The teachers were exceedingly proud of our ancient heritage but altogether failed to bring the outstanding characteristics of Ancient Greece to the children. Youth was not allowed to develop the culture handed down from these remarkable ancients. In fact it would seem that a complete misunderstanding of the connection of meaning between *Παιδίον* (the child) and

* *The Role of Illusion in Symbol Formation*, Marion Milner, in 'New Directions in Psycho-analyses' by Melanie Klein and others p. 93. *Tavistock*. I have of course over-simplified the clinical picture described in detail by Mrs Milner in presenting this instance in this way. But the flavour of the two instances is too much alike to be missed.

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Παιδιά (play) and *Παίζειν* (to play) was rife among the modern Greek educators. The Ancients realized that childhood was the period to be primarily devoted to play.

Physical Training was not conducted so much with the view to improving bodily strength and posture as to producing disciplined soldiers for 'the frontiers', and was even prosaically termed 'Drill'.

The teacher of to-day in my country, brought up in these conditions, has inevitably a prejudice against play. He may not realize this tendency but it will appear in his actions and ideas, his commands and behaviour and his not too ready toleration of the vigour of childhood.

Although as enlightened teachers we now try to fight this disposition to impede play as a waste of the child's time, in actual fact by our planned programme of school work and homework we still persist in stealing a child's play-time. Of course we can give a more moral reason for our action!

The child becomes a little stoic who gives up all that is pleasant to him in order to satisfy the demands of his social environment. When he becomes an adult he remembers the trials of childhood and must apply the same deprivations to the next generation. He may like and understand children but he still thinks play is a waste of time.

Even when relaxing as an adult he regrets the time spent purely in the pursuit of pleasure, wishing it elevated to something more important; the guilt-feeling, coupled with play which originated early in childhood, is still with him. This however, leads to a problem of the distinction between work and play.

Efforts of a Greek School during the German Occupation

For the first months of the occupation I was isolated in a small village, Frerounta of Lesvos, during which time I was trying to recover from the shock that followed the defeat of our army and the conquest of our country by the Germans. My acute conflict of thought resulted in a feeling of frustration over the whole situation. The greatest difficulty lay in the necessity of facing reality and an attempt at re-adjustment.

There were no more ideals to live up to, and

so the morale of all Greek citizens collapsed. Self-confidence, sense of security, philanthropy, disappeared through lack of orientation; in place there was violence and inhuman cruelty.

The country was deprived of natural leaders and when any appeared they proved to be nothing but traitors. One batch of corrupt politicians followed another, all selling the country's welfare to the enemies.

The Greek man-in-the-street who had been fighting ardently and faithfully for his country against international fascism was both defeated and confronted by the drastic problem of a general famine. This famine sprang from German exploitation and the native black-market.

The common man's only resort was a retreat to a primitive life of self-preservation.

It was starvation that prompted me to an educational device to preserve my family and my old school from perishing.

One morning I walked into the school-building and rang the bell. Three pupils came at the call. They looked as shabby as the building around; the walls were covered with cobwebs, which very much corresponded to the skeleton looks of the starved, solitary three, all skinny, spotted and with black-rimmed eyes.

It did not take many words to tell them why I had called them. They were most understanding and co-operative and together we started our attempts to overcome our starvation. We cleared up the school garden and prepared it for growing vegetables: potatoes, beans, corn, etc.

I appealed to some of the farmers to make a contribution of corn for a mid-day meal for the school-children. Within a few days we managed the first of these meals; it was nothing much, only porridge, but it was a good start and a great encouragement for more pupils to come. In a fortnight they had come up to forty, so my wife came to help and we started sorting them out into different groups. There was a garden group which cultivated the garden for growing vegetables. There was also a forest group who cut wood and gathered wild fruits and wild vegetables. There was, as well, a group of carpenters who made the necessary equipment for a school refectory, such as small tables,

chairs, benches, shelves and so on.

Another group was responsible for preparing the bread, picking the pebbles from the wheat, grinding it into flour with a hand mill-stone and making it into bread. A party of girls formed the kitchen group who did the cooking.

This small school community and its struggle for self-preservation was in fact, a whole country in embryo.

When I started this effort of mine, I had as my only motive a strong desire to help the children in my school, to save them, to prevent them from perishing.

I had in front of me children, skeletons I should rather say, bodies in a most miserable condition because of malnutrition. I myself was not in any better condition, but in the same situation. But I had to help them, and not yield to despair.

We managed to secure a small portion of lunch, if I can call it so, a sort of flour made into soup and a tiny piece of bread. Groups had been formed — 'necessity groups' we called them — and they were working with all the strength of their weakened bodies. Early in the morning the 'forest group' with axes and baskets made for the woods, in order to cut some wood and gather some edible wild vegetables.

Before setting out for work, I would see them and advise them to take care of the younger children of the group, and especially of little Costakis, who had lost his father in the war. I would say no more.

At the same time the 'garden' group would start its own work, digging, watering, planting. They divided the work among themselves without my help, and the leader of the group would just be appointed automatically, the leadership falling on the one who was the strongest, or the most able, or the most efficient. I was working with them, giving some advice in a low voice, advice which could help them to avoid unnecessary waste of bodily effort. A rose-tree was the only plant remaining in the garden and an attractive red rose was just opening its petals. Nobody paid any attention to it. No time for such aesthetic appreciation.

The potatoes and the other vegetables were growing amazingly fast, for the ground was well fertilized and not tired at all... The earth and

the water would give back to us the lively blood of our bodies.

The 'kitchen' group, composed mostly of girls, worked in a systematic way and prepared the food, cleaned up the kitchen, washed the dishes, set the tables and rationed out the food. Young housewives in their new job, they were working eagerly without unnecessary conversations, all very thoughtful and sceptical. What topics of conversation could they have? Nothing else but death, for every day some one or other of their folk would be found dead. The same old story, death through famine.

The 'bread' group would see that the wheat was clean, taking extra care so that not even a single grain would be wasted. It was too precious at that time. They themselves would grind the wheat, and then make the dough, in a kind of wooden trough they made, and finally bake it in the small school earth-oven which they managed to build.

In a few weeks the first vegetables were gathered and our flour-soup was changed into a vegetable soup with plenty of olive oil in it. The 'garden' group were proud.

At the end of the third week we all reviewed the position, and decided on the programme for the next week, with an improvement of the food rations. The children by instinct gave the leadership to the efficient ones, who would thus air their ideas and make suggestions. We decided to buy two goats.

It seemed necessary then that we should organize another group to take care of these two domestic animals. Four children volunteered and started making a little house for our new friends. They found some nails in the ruined places, and with some pieces of wood they brought from the forest, they managed to build a small and warm 'house' for our goats. They were working with pleasure from morning to night.

The goats became the friends of the children, for everyone knew what was expected: Their milk would strengthen the weak children of our small society and would save them from death.

Then next we added to our possession the first hens, which would give us their eggs, so important and necessary for the children. A group of girls undertook to look after the hens and

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the garden gave sufficient food for them. A hen house was built near the house of the goats. The forest group brought a wild swarm of bees, which we put in a honey-comb in the garden.

After a while, when the hens gave their first eggs, the goats offered their first milk, the bees their sweet honey, and the garden its potatoes and its beans, then it happened, for the first time, that the first song was heard from the girls' group, a soft song, a prayer to the Almighty.

A beautiful smile gave new expression to the young faces and games gave an additional life and cheerfulness to the school-yard.

The small girls and boys started building mud houses and playing the make-believe games, having as topics, delicious dishes, meat, cheese pies, cake, chocolates, and all the other delicacies, which had really 'vanished from the face of the earth'.

But food was not the only topic. Death from hunger, cemeteries, all the fears and terrors of the cruel German occupation would find their way into their games.

War, the hunger, the heroism, the fights were the dramatic plays of the boys. They all wanted to be heroes, and resented strongly taking the part of a German. They all wanted to be Greek warriors.

When hunger ceased to be a horror the groups managed to find some interest in what they could see; the forest group had always something new to announce. Together with the wood and the wild vegetables they would bring peculiar stones, plants, and insects. Every child was interested in a collection of some sort.

The gardeners were interested not only in the amount of the produce but also in the quality of it. They started watching their plants and developed an interest in the flowers.

The girls in the kitchen saw that the walls were white-washed and the room tidy, and pots of plants began to decorate their rooms.

Now that they had made sure of their lives, several tendencies which had been lying dormant started reappearing in a vigorous form.

The older boys started their fighting games, and gangs were formed among the boys who were in their puberty.

They wanted to make an impression on others, to be liked, to attract attention. The girls began to take care of their appearance. The boys were showing their manliness and, in general, regular life started again.

On March 25th, 1942, we celebrated our national day, the date of our liberation from the Turks: It was symbolic of the hope we had of liberation from the Germans.

I spoke to them about the history of our race from the old times till the recent. In the three-thousand years' history of our nation, I told them there came several enemies, the Persians, the Romans, the Bulgarians, the Turks, but none of them stayed, for a Greek knows how to fight and die.

In the same way, I added, the Germans will go away and sweet liberty will come back with all its charms. I never spoke to my pupils better than that day, my words had never gone so deep into their hearts. I will always remember it...

The whole atmosphere of the school changed after that day. We all felt as if we were released from our wounds, from the occupation, the hunger and the terrors of the horrid slavery...

This effort, from the November 1941, until June 1942, created for me a heap of problems. This organization of the school community, imposed by the necessity of self-preservation, brought me nearer to life, nearer to the school of activity.

Then I realized the true meaning of 'learning by doing', 'self-activity', 'self-control', 'self-discipline', 'children's intrinsic interests', 'centres of interest', and, above all, relations between work and play; the meaning and importance of play in school activities.

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Relationships in the Classroom *

Eléonore Lily Herbert, Department of Education, University of Manchester

THE SCHOOLROOM SITUATION, a class being taught by a teacher, is so common and so 'natural' that it is rarely examined. It is taken for granted that children must go to school in order to acquire the intellectual equipment that their future life in society will require of them. Furthermore education is compulsory under the laws of all civilized nations. Parents, teachers and children accept this compulsion as inevitable, and merely place upon each other the responsibility for any difficulties that may arise from it.

In the teachers' eyes every set-back can be explained either by a lack in the child's intelligence or by some fault in the parents. The parents tend to blame the teacher for either inadequate knowledge or faulty discipline. As for the child himself, either the work seems too difficult, or he refuses to obey a teacher whom he does not like.

We thus find among all three protagonists two kinds of explanation, one intellectual and the other emotional. And it is true that intellectual work cannot be carried on unless the emotional climate is satisfactory, that is to say, unless the relationship between teacher and pupils is such that the former can teach and the latter can learn.

This might appear to be common ground, but what we must stress is the interdependence of these two factors. It is dangerous to separate them: satisfactory discipline is indispensable but it should be considered as an accessory, the first object of the classroom situation being the acquisition of knowledge. When teacher and pupils are entirely preoccupied with questions of discipline, no intellectual learning is possible. On the other hand, however satisfactory discipline may be, it cannot in itself constitute good teaching. This is to say, we are describing an emotional situation *sui generis*, whose only purpose is to make teaching practicable.

If the parents are satisfied with the progress their children are making they tend to admire any teacher who is capable of holding the attention of a large class of children, when it takes

them all their time to do so with one or two. If, on the other hand, progress doesn't seem to them to be satisfactory they sometimes accuse the teacher either of incompetence or weakness. They vaguely remember their own school failures, and attribute to their children's teacher the faults of which, when they were children, they accused their own. They are naturally concerned with their own child's well-being. If he fails it must be because, lost in the group, he is neglected by the teacher.

If we are to understand the anxiety that parents feel when their child starts school, it is as well to call to mind the emotional situation in which they suddenly find themselves. Until now the child has been very much their own, and suddenly, for the first time they have to agree to share him. For sure, they don't see this sharing as only a bad thing; the responsibility for bringing up a child is huge, and when the time comes for him to go to school, the parents feel a certain sense of relief. But if their child seems too happy in this new independence, if he answers the question 'What did you do at school to-day?' with a 'Nothing!' — not an accurate but a very definite answer — the teacher immediately appears as a dangerous rival. From this anxiety a certain mistrust is naturally born.

For the child, school is the first experience of a new kind of social organization, different at many points from the family group in which he has lived until then. The family is a group founded on the love between parents and children. If it is true that this love isn't always perfect, that it meets with many ups and downs, it still remains the *natural* link between members of a family, and one which everyone has to try to re-establish if it is endangered. One calls parents who do not love their children 'unnatural'; no-one speaks of a teacher as 'unnatural' however poor he may be. At school, for the first time, as Alain has pointed out, the

* This is a rather free version of Mrs. Herbert's paper 'La Dynamique de la Situation Scolaire', Bulletin de Psychologie, Groupe d'Etudes de Psychologie, Université de Paris, Mai 1961.

child will find himself amongst his equals. His family was a hierarchical group in which everybody was either older or younger than he. In the classroom, apart from his companions who are the same age as he, there is only one grown-up, whose status is different both from his own and from that of the adults he has known until then. The authority of his parents, even if he sometimes tried to evade it, was natural. School is to him a foreign land in which he doesn't know the rules. Hence the anxiety which he feels, and which he will cope with by the only tools he has, his past experiences.

Sometimes he begins by rejecting school, especially if his mother cannot hide from him her regrets at having to share him. We see only too often a child who has been ill-prepared for this experience, and who when he first comes to the nursery school clings crying to his mother's hand. His first efforts to adapt himself to the school situation may consist in trying to establish at school the relations which he has known with grown-ups in his family, by making his teacher another mother. However, he soon finds he has to abandon this attempt. The fact that he is only one amongst a crowd of equals gives him no right to an exclusive and specific love. Faced by this difficulty, he may well accept more easily the risks of disobedience, for here he does not fear, as he did in his relationships with his mother, that he will lose love.

Nevertheless, if the atmosphere at home remains the same, if his mother does not show herself to be jealous but remains as loving as formerly, the sense of security which he has gained from her enables him to adapt himself to the new situation, and to relationships with a grown-up which are based on emotional links different from those which bound him and his mother together . . .

The anxiety caused to parents and child by his first coming to school has its counterpart in the anxieties of the teacher when he is confronted by a group of children for the first time.

Like the pupils who sit in front of him, he too has known the experience of a family situation and, more recently, that of a school. He has spent not only his childhood but his adolescence in gaining knowledge, for he has been a student either at a training college or

a university department. It is true that as the years have gone by his attitude has developed: he has become more and more independent, and he has allowed himself to criticize his teachers. Nevertheless his status has been, until now, that of a pupil.

Now he is going to have to pass from the status of 'taught' to that of 'teacher'. It is now he who is going to be criticized by his pupils. Whether he realizes it or not, this change of role arouses certain anxieties in him. Will he be up to the work? Will he be able to manage his classes, avoiding a more or less organized rowdiness which, as he well knows from experience, can go so far as to exclude the teacher?

Apart from these difficulties which he is vaguely aware of, the new teacher has to face other fears whose causes escape him.

Stereotypes of Teacher and Pupil

In no matter what society, there exist what may be called 'stereotypes' of teacher and pupil. These are not rational concepts but phantasies. They are something like Jung's archetypes, which are quite beyond the control of reason and have little to do with experience, but which are none-the-less powerful.

In this 'collective unconscious' the teacher is usually perceived as authoritarian, tyrannical and powerful; the pupil as disobedient, lazy and impertinent, though always in an inferior situation. The pupils resist the teacher's tyranny so far as they can, by banding themselves together to refuse his teaching, which represents an attack on their liberty. The teacher counter-attacks by meting out summary and brutal punishments. When children 'play school' this is how they represent their respective roles. These images persist in spite of experiences which contradict them. Thus it is not uncommon to see a child who is devoted to his teacher continuing to play the tyrant when he is playing school . . .

We should note that teachers themselves are not fully able to escape from the implication of these portraits. They exist within them as within all other members of the society to which they belong, and they do not disappear on the day on which one begins to be a teacher, — especially since teachers vaguely feel the danger of

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paying any attention to them except in the negative sense of denying their existence. Once they are on the other side of the fence, they have to prepare to defend themselves against the prejudice which they meet with, not only around themselves but within themselves. They will thus be in conflict with *themselves* whilst imagining that their only task is to persuade other people that theirs is a false image, by stressing the virtues of teachers, such as unselfishness, devotion, a sense of justice. Hence arises the ambivalent attitude of certain teachers: on the one hand, humble and not very sure of themselves when they are with non-teachers; and on the other hand despising an opinion which at bottom they share.

Factors in the Teacher — Class Situation

The maintenance of discipline is the major preoccupation of the apprentice-teacher. If discipline is to be authentic it should be a specific function of every class, for every class, consisting of teacher and pupils, is a unique group unlike any other. Nevertheless, there are certain constant factors which can be found in every class and which it may be useful to analyse in some detail.

The classroom is the only teaching situation in which all five of the following factors are found without exception:

1. One single adult individual
(in)
2. Regular relationships
(with)
3. A group
(of)
4. Children
(whose)
5. Presence is compulsory.

Each one of these factors can be found in many other teaching situations, but all five factors never appear simultaneously except in a school class . . .

The Teacher's advantages in the classroom

If it is true that the presence of a group is for the teacher an element which can cause anxiety, one might ask oneself what compensations he finds within the group which will enable him to cope with it.

As a matter of fact, although two of the protagonists, the parents and the children, cannot evade the law of compulsory schooling, this is not true of the teacher himself. He has chosen to teach. Whatever motives have determined his choice — whether conscious ones such as a liking of children and the wish for secure employment, or unconscious such as the wish to dominate, or to prolong his own childhood by returning to school — they will have little weight at the moment when a crisis of discipline breaks out. We must therefore look for the 'trump cards' which a teacher holds, the constant factors on which his authority rests.

All teachers have the following advantages over their class:

1. *Their adult status:* The teacher is older than his pupils. In our society this age status gives him the right to the respect and attention of children. So he must act as an adult. If in a difficult situation he behaves childishly, thus throwing away the advantage his age gives him, if for example he shows himself vulnerable to a child's impertinence as an equal would be, the class will feel a certain contempt for him, and will cease to obey him. (Very young teachers, who on account of the present teacher shortage find themselves in charge of pupils who are not much younger than themselves, know well the danger presented to them by the fact that they are not fully adult.)
2. *The possession of knowledge:* The teacher has by definition more knowledge than his pupils. The training which he has received is a guarantee of this. If however, he is constantly giving bad lessons, the children feel that they are learning nothing and stop listening to him, on account of what they interpret, whether rightly or not, as ignorance on his part.
3. *His professional sanction:* The teacher has been delegated to teach by the society which employs him. He has behind him the support of a professional group which, although absent from the classroom in which his pupils are present, confers authority on him. In consequence, if his conduct is not 'professional', if for example he so far forgets

himself as to criticize a colleague in the presence of his class, he will thus sacrifice an important element in his function. His pupils will certainly be amused by his lapse, but he will lose their esteem and their respect for his function.

Further, the authority which employs the teacher is the same authority which compels parents to send their children to school.

One may well ask oneself why a teacher should be still anxious, in spite of his secure status. I think it is because it is essential that his three 'Trumps' — age, knowledge, and professional status, should all be present under all circumstances. If one of them is sacrificed by carelessness, the edifice collapses, the authority of the teacher is menaced.

However, if these attributes are necessary, they are not sufficient. They represent the only superiority which *all* teachers possess, but we know that in spite of this, there are good teachers and poor ones.

The Role and Personality of the Teacher

The usual explanation of this state of affairs is that 'everything depends on the personality of the teacher, — more especially on his capacity to make himself respected'. But one must still ask, by what qualities the teacher is enabled to make himself respected. 'By severity' one will say; 'By loving kindness' another. It is needless to point out that neither one nor the other of these methods will succeed in every case. There are as many different personalities as there are teachers, and the number of combinations of qualities they possess is infinite. So we must look elsewhere.

The 'Trumps' quoted above, are attributes which belong to the teachers' role. He cannot abandon them except at the risk of discarding his role, and consequently of not being able to accomplish his task of teaching.

One tends to believe — at the cost of how much disillusionment — that once this role is acquired, anyone is capable of teaching. The notion that a teacher must be an 'actor', that is to say that he must learn to 'play a role', is very widely held. It is a dangerous notion, for it can lead one to pretend to be what one is not. A good actor is one who

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lives so fully in his part that he comes to forget that he is playing one. The same applies to a good teacher. Whilst he is in school, he has no need to think about his role, the situation creates and demands it. We have, all of us, several personages within us: a father acts as father with his children, but not with his colleagues. And yet, when he talks to his children, he has no feeling that 'he is playing a role', for this role is natural and represents one aspects of his personality. It is when the roles are confused that the difficulties begin: that is why it is difficult for a father to teach his son the kind of things he should be learning in school...

If we examine the class situation in the light of what group dynamics have taught us, we shall discover that every individual is to some extent the product of his group experiences, and that he has a certain number of experiences in common with his own pupils. In all of these the teacher is not necessarily their superior. His family experience, or his school experience, may have been better than theirs; on the contrary, they may have been less satisfactory. Furthermore, one or several pupils in his class may have certain qualities which the teacher has not, a rather higher intelligence, superior talents in the arts or in athletic prowess. In what one might call the 'human zone', master and pupils are on a plane of equality. It is in virtue of his *role* that he can teach, — without being his pupils' superior in every point. The infallibility and omnipotence of the teacher are pure illusions and cannot exist in reality. The attributes which are inseparable from his role should give the teacher sufficient security to enable him to be 'truthful' in his human relations with his pupils, without thus abdicating his authority.

The Primary Task of the Class

The giving of knowledge by the teacher and the acquisition of knowledge by the pupils constitute the primary task of the group which is a school class. The teacher is a member of this group, although he holds a special role in it. From this point of view he is no longer in front of a group but fully within the group.

All the same, moments do occur when

discipline becomes so important that the primary task of the class takes second place. In this case the teacher engages in an emotional struggle with other members of the group, his pupils, because he feels himself attacked and he counter-attacks: so, much time is lost to teaching and learning.

Now disciplinary troubles in the class almost always arise from a temporary or permanent destruction of the group, that is to say, from the exclusion of one or several members — whether one pupil or a sub-group of pupils or the teacher himself. An unjust punishment, turning a pupil out of a class, an appeal to the headmaster — especially if this requires the physical disappearance of the teacher — are so many threats to the group-life itself. The teacher should devote himself to preserving the group intact, and above all should avoid the temptation to set off some members against others.

Does this mean that it is never proper to punish bad behaviour? Should one ask a teacher to shut his eyes to indiscipline? Certainly not, since in doing so he would be compromising the success of his teaching. What is important is that he should learn to recognize both the causes for any lack of discipline, *and his own reactions to it*. In this lies a difficult but necessary apprenticeship. It is when he fears to lose face, when his dignity is threatened, in a word when he feels himself to be attacked in his role of teacher, that he risks inflicting an unjust punishment and so compromises the cohesion of the class. Now his role as teacher cannot be taken away from him by anyone but himself, since it rests on real and legitimately acquired attributes. It confers on him not only the right but the duty to make discipline respected, because to do so is necessary if he is to teach. In this matter, he has not to treat a disruptive and impertinent pupil as an equal. He is the teacher, and his authority is legitimate and necessary. Punishment will not be a personal vengeance, but a means of enabling the group to pursue its proper task.

The School Society

The truth is that the school society like every other community has its own rules. It is not a

matter, as some teachers are only too willing to believe in their longing to set up good relations with their pupils, of creating a *family* but a school. The conditions will not be the same. An environment is established in which a child can gradually learn to live in that adult society into which he will go later on. He needs to be protected in this environment against those natural impulses which make him prefer play to school work, and to be strengthened in his equally natural wish to learn, — that is, to acquire the advantages which adults have. The child *needs* the authority of the teacher, and his own feeling of frustration if this is withheld from him manifests itself in aggressive attitudes.

On the other hand, the school situation is both transitory and privileged. In order that the child may serve his apprenticeship as adult, rule-breaking must not entail the irremediable consequences which it may do in adult life. In order that he may renounce the immediate satisfaction of his whims or desires, the school will set up around him certain disciplinary devices such as the time-table, the rules, homework, punishment. Yet, there is a danger that teachers will forget that these are *devices*, set up to help the pupils' growth.

If it is true that a teacher does not identify himself with his pupils as closely as does a father with his children, yet at school there does exist a bond which expresses itself in the *gift* of knowledge. The pupil accepts even a very strict discipline if it enables him to learn, that is to say, to reach adult status. Successes at school are for him evidence of his teacher's affection for him, and he is grateful to him for them. Some teachers refuse to recognize the existence of any emotional bond. It seems to them sentimental and out of place. Others especially perhaps women teachers in the lower forms, believe that they can play the role of mother.

It is therefore of the first importance to recognize that the classroom is a work-group of a specific kind (comprising members who are equals and a leader) whose relationships are determined by the composition of the group itself and by the task which it must perform. This is why one must hope that teacher training in the future will include an experimental and personal study of group dynamics.

Clare Soper

From Beatrice Ensor

CLARE SOPER will be greatly missed by her many friends in all parts of the world. She had a most unusual personality, with a rich spiritual background; an intriguing blend of the old world and the new, with poetical and mystical aspirations and yet with practical efficiency. She was generous and warm-hearted with a special gift in all her personal relationships. Whether it was a V.I.P., or a primary school teacher from the back of beyond visiting Headquarters, she took endless trouble to get them the information they needed, arranging for them to visit schools or make contacts and to let them feel the warmth of her friendly and personal interest. It was this that so endeared her to our overseas visitors.

She joined me at the inception of the Fellowship in 1915, and except for a short spell in the U.S.A. was the mainstay of Headquarters until her retirement in 1951; even after that she went to the office once a week to do special work.

Clare was the most loyal of co-operators and absolutely dependable. In addition to office routine she kept close contact with our many branches scattered over the world. She was largely responsible for the organizing of our first four International Conferences; her serenity and attention to detail were largely responsible for their smooth working, — not an easy achievement when dealing with people from fifty countries and with their varied requirements.

She had a keen sense of humour and a prodigious memory, and only last year we were laughing together over some of the funny things that had happened at these conferences.

Did I ever tell you how she came to work for N.E.F.? I had just taken on the Theosophical Trust work, and needed a secretary. When I tried to explain to the agency the sort of person I wanted, they said they had an 'unusual young girl' who might do. I could not make her out at first; she was shy, poetical and immature. I was not always an easy person to work for, but I cannot remember that we ever had a row.

I have always felt I owed her a lot, for I just showered jobs and ideas on her, and she always rose to them.

I don't know whether I should add any lighter touches — such as her hats! She took the chair for me in London, when I was last there — and I said 'Won't you take off your hat?' 'Oh no! — nobody would know me without it!'

The Fellowship owes her a great debt for all the years of her devoted work and the spirit in which she did it. After forty-six years of friendship I shall miss her sadly, as will many others.

From Joseph Lauwerys

The bad news has upset me very much and my heart is full of sorrow. A counsellor, friend and guide has gone.

I liked Clare enormously, and respected her intelligence and character... so kind, so generous, so understanding, so magnanimous.

Alas! We have too few such. She lives in our minds and hearts. We in the Fellowship owe more to her than people realize...

Elisabeth Rotten

I was going to write to Clare Soper one of these days, since in July and August Krishna-murti is going to give a series of lectures here at Saanen, and I was going to tell her that my thoughts would be much with her during that period.

Now she is no more. She always wished to pass away before getting old, and it impressed me with what joy she spoke of Harold Rugg's dying suddenly while looking after the roses in his garden...

Yet, for those who were not prepared it is a shock. With the exception of Beatrice Ensor, I am probably the one among us who has known her longest — since 1921 in Calais. I have always admired her fine spirit, her cheerfulness and, as you say, her sense of joy, and no less her devotion to our cause. The last I heard of her was her suggested theme for a future N.E.F. World Conference *Education for Living* instead

of *The Uses of Education*. This suggestion seems to be something to live up to.

From Rupert Best

The letter telling me of Clare Soper's death produced in me a great wave of sadness . . . You at Headquarters and the cause you work for are the greatest losers, and I extend to you and the Guiding Committee and International Executive Board the sympathy of the Federal Council of the Australian N.E.F. whose President I have the honour to be.

Clare Soper was with the N.E.F. from the very beginning and for many years was an inspired and dedicated worker for its aims and ideals. My first contact with her was through correspondence just over twenty years ago when as Secretary of the South Australian Section I wrote to her as International Secretary. From our correspondence during the years that followed and my meetings with her in 1950 and in 1959 I came to regard her as one of my best friends. In my discussions with N.E.F. members in many countries I heard much of her self-sacrificing and devoted service, and not once did I hear any comment that was not to her credit. This is indeed an enviable record. She seemed somehow to have an intuitive grasp of the important issues in life and, from my discussions with her in 1959, I felt that Clare knew better than most what the world's most pressing needs in education were, — and the part that the N.E.F. should play. Her whole life's work was a great contribution to that end.

From Susan Freudenthal-Lutter

I did not meet Clare Soper until 1955, when I came to London for a very short visit to prepare with you and the Guiding Committee the Utrecht conference. Afterwards I met her again in the Weilburg meeting of the N.E.F. pioneers and section representatives. She hardly took part in the discussions there, but most impressive was her thoughtfulness.

Reading the sad news of her death made me think what shocked me so deeply, although I had little personal contact with her? I think it was the awareness of her great spirit, working anonymously through all the N.E.F.'s work,

which offered hope and opened new horizons in the darkest years of my life. These were my personal feelings, reading the news of Clare Soper's death. On behalf of W.V.O.'s Executive Committee I wish to express our deep sorrow to H.Q.'s. Guiding Committee as again we have lost one of our great members.

From Wilhelm Viola

I first met Clare Soper at New Education Fellowship Conferences before the Second World War: Locarno, Elsinore, Nice — how it all comes back. She was one of the kindest persons I ever knew, always helpful, feeling a real concern for people. There must be hundreds, if not thousands, in many countries who remember her with gratitude.

She possessed that rare combination of wisdom of heart and practical sense, and she was full of grace and unconscious charm, with a sense of fine humour, and optimism even in difficult and dark hours. English and international to the core, for me at least she personified the New Education Fellowship.

We are all poorer since her sudden death.

From Jim Annand

I met Clare in the early 1930's at the first N.E.F. meeting I attended. I was impressed then by the vividness of her personality, her efficiency, her friendliness — and her hat. It did not, I am sure, occur to either of us that less than twenty years later we should be colleagues in the N.E.F. office. I last saw her three weeks before she died, when we met in London to clear up some Book Club queries which she alone could answer. She made light of some indisposition that had imposed itself upon her during the previous few weeks, and spoke eagerly of the new house and garden she and her friends were to move into the following week.

Eagerness, perhaps, was the essential Clare. Intellectually and emotionally she welcomed fresh ideas and experiences likely to help her in her assiduous and endless search for truth. Her work for the N.E.F. was greatly enriched by this, by her own flashes of inspiration, and by her almost uncanny insight.

[Jim Annand and I have had many letters about Clare Soper from many parts of the world — very few of them written for publication and some of them so short and sad that I felt the writers would be sorry to see them in print. I only hope this is not so of any of those that appear above.

They all indicate Clare's reticence and her outrageous generosity. We have worked hard together for thirty years; and yet to the end she would surprise me by some close, delicate

observation on a child in the Park, or by glancing through a book I'd read carefully, and getting not only the more quickly but the more profoundly to its pith. This gives some clue perhaps to the manner of her contribution to the Fellowship, which was immensely thorough and yet somehow *dégagé*, leaving her free and fresh to enliven her colleagues, our members and our innumerable visitors with her beauty, her readiness of mind, and her undemanding friendliness. Ed.]

Book Reviews

Productive Thinking - M. Wertheimer -
Tavistock 28s. 0d.

PAINTERS are at work, painting and decorating the inner walls of a church. Somewhat above the altar, there is a circular window. For decoration, the painters have been asked to draw two vertical lines tangent to the circle and of the same height as the circular window; they were then to add half circles above and below, closing the figure. This area between the lines and the window is to be covered with gold. For every square inch, so and so much gold is needed. How much gold will be needed to cover this space (given the diameter of the circle); or, what is the area between the circle and the lines? Before reading further, try to get the solution. (There isn't much mathematics needed for it.)

But perhaps you are allergic to mathematical problems of any kind. If so, try this exercise on one of your friends: Ask him to describe the organization in which he works and his place in the scheme of things and see whether you have any difficulty in forming a clear picture of the situation. Or find yourself six matches and arrange them to form four equilateral triangles. Whichever problem you choose it will be part of the exercise to observe the modes of thinking employed by you or your subject before reading any further. Did you by any chance take a glance at the first problem and decide you couldn't do it because you only learnt how to find the area of a circle at school and you've forgotten how to do that anyhow? Did you notice the assumptions which were

made in the dealing with the other two problems, and how these interfered with the development of productive hypotheses?

The first two problems are taken from among those discussed by Professor Max Wertheimer in *Productive Thinking*, first published in 1945, an exciting and challenging study of thought processes, based on experiments and research carried out in the course of a long and distinguished career. As a Gestalt psychologist he believed that the human mind is motivated to find 'structural' truth and rebels against the piecemeal, and much of his research was directed towards discovering what it is that leads the individual into stereotyped, unproductive thinking.

As one might expect, Wertheimer found this phenomenon fairly common when he presented his students and children with relatively simple problems in mathematics. He uses examples such as those given above to illustrate the fact that not only do the generalizations to which we are prone when faced with a problem frequently not provide the answers, but often they cloak the problem itself; and he found that the habit of thoughtless repetition, as developed in certain schools by emphasizing blind drill, does seem favourable to responses of this kind... In schools that use drill the attitude often develops of responding to a new problem by just waiting to be told how to do it; if the pupil is asked to try it by himself, one often finds just passive refusal — 'We haven't done that.'

This will be a familiar note to many teachers, and in these days, when there is such widespread

concern about the teaching of mathematics, a new and enlarged edition of Wertheimer's book is particularly welcome. Those who are prepared to do some close reading and thinking will find much that is valuable and pertinent to these problems.

In some ways his methods of inquiry are comparable to what Piaget has called his 'clinical method'. For Wertheimer 'the most urgent need in the experimental investigation of the problems seems to be not so much to get the quantitative answer, "How many children achieve a solution, how many fail, at what age?" etc., but to get at an understanding of what happens in good and bad processes.'

'A physicist studying crystallization may try to find out in how many cases he finds pure crystals and in how many he does not — there are crippled crystals, crystals some corners of which are jagged, there are impure crystals, there are Siamese twin crystals improperly grown together, there are even crystals shaped by artificial polishing into perfect forms entirely incongruous with their nature. All such cases are of primary interest to the physicist, not as problems of statistics but for what they reveal of the inner nature of genuine crystallization.

'It is also important to find out what are the conditions under which pure crystallization may take place, what conditions favour it, what endanger it.

'And so in psychology.' I imagine most readers of this journal will agree with this standpoint and with me in hoping that the day is not far off when more experimental psychologists in this country will want to involve themselves in clinical investigations of this kind.

It is not enough to know that the traditional methods of mathematics have failed to educate more than a tiny minority to the level where they can use what they know productively. Nor is it enough to welcome the crop of new structural materials which are being offered as the panacea. We shall need to be able to evaluate the new as compared to the old and Wertheimer, in offering criteria by which to make our judgments, has an important contribution to make at this moment.

The second example given near the beginning of this review was chosen to show that Wertheimer is not only concerned with mathematical thinking. He took the view that to place the primary emphasis on drill in schools 'puts the educator and his methods in opposition to the genuine direction of children who seem naturally to be guided by reasonable considerations. One may then develop children who react like mechanical slaves, not only in arithmetic, but in life problems too, following prestige blindly, following fashions, norms, political or musical opinions, looking — instead of to the merit of the situation itself — to what the teacher said, or to fashion, or to authority.'

If education is not to leave its products in this state of dependency, then we have to find ways of working with the grain of children's minds and not against it so that we free them to use their own capacities for imaginative, productive thinking whether it is in the field of mathematics or human relations. Wertheimer is certainly one of the people able to help us to look at these capacities in a way which may be productive for our own thinking as well as that of the children we teach.

E. M. Churchill

Approaches to Science in the Primary School-Edited by Evelyn Lawrence. Nathan Isaacs, & Wyatt Rawson, published by E.S.A. Ltd., 10s.6d.

There are two serious problems confronting science teaching today. One concerns the content of the curriculum and the method of presentation; the other concerns the relation of science to the whole cultural development and needs of

the human personality. At the grammar school level it is probably true to say that progress is slow in respect of both problems. The classical approach and the traditional subject divisions have a strong hold over the habits of teachers. We know that there is more and more new knowledge that we should try to include, but we cannot decide what to throw out to make room for it. We have been challenged by such writers as Dr. Bronowski to work out a new

approach and a new unity based on atomic structure, instead of leaving that to the end of our course; but there are formidable difficulties in this, that have to be thought through. We have to remember that we are not simply teaching science; we are teaching it to human beings, to children, and what we do must be largely determined by what, as human beings with feelings and a whole wide range of varied experiences, they can truly assimilate. We've also to

PITMAN REFERENCE BOOKS

*E. Stockbridge and
H. E. Southam*

Illustrated by J. Armstrong

This series is designed to satisfy the interest that children feel in scientific and mechanical things, and at the same time to use this interest as a vehicle for helping in language development, spelling and word control. The illustrations, brilliantly done in colour, are an integral part of the whole series. The series is divided into sections. The first two of these are RAILWAYS, 5 books, and SHIPS, 6 books. The most recent addition to this series is AIRCRAFT, 7 books. These seven books deal with both military and civil aircraft, piston and jet engines, and include material on space travel, rockets and satellites. A splendid addition to the series which, as with the others, includes a Picture and Word Book and a Picture Dictionary. Prices, all books 2/6 each, except the three Picture Dictionaries at 3/6 each.

**PITMAN
PARKER STREET
LONDON WC2**

make sure that the way children learn it will ensure a creative and imaginative use of it. All the time there is the danger that we may be forced to do things that are — from the point of view of both psychology and creative science — unwise, and forced to do them by demands arising largely from commercial needs and international rivalry.

There is one place in which we need not be inhibited by habit and where we can make the kind of discoveries about children's minds that will make a new and firmly based scientific education possible — and that is the Primary School. Here there need be no pressure, no anxiety, no clock-watching with an exam in mind. There need be no dissociation from the rest of education and no denial of the basic needs of personal development, because everything we do can be education in the sense of nourishment (*educare* — to nourish). It can meet the child's excited interest in his world, it can feed his curiosity, his natural impulse to ask 'Why?', his imagination, his desire to collect, to control, to solve problems. With the unspoilt primary child there need be no dissociation between the artistic and the scientific, because these are united in his spontaneous, outward-looking attitude to experience.

The opportunities for this new development are clearly and convincingly described in this collective work produced by the New Education Fellowship. It introduces what is probably the most significant development in education for several decades, and it is specially to be welcomed because there is nothing vaguely idealistic about it, nothing sentimental. Though experimental work at this stage can be much freer than in the secondary school — for it can be allowed to follow the child's interests instead of a syllabus — it is less open to abuse than certain other enthusiasms in primary education because, having scientific knowledge and understanding in view, it is objectively disciplined.

The educational philosophy that underlines and justifies the project is very well expressed, and this is followed by most useful and suggestive descriptions of work done in various schools under the general heading *Diverse Roads to Diverse Sciences*. Then there are stimulating accounts of the way teachers have made use of the most unpromising environments, lists of the kind of questions asked by children at various ages and from which projects can be developed, and descriptions of the

kind of difficulties that teachers have met and overcome. There is more lively and practical educational understanding in the last few pages of the book — *What Active Enquiry Means for the Young Child*, and the *Summing Up* — than can be extracted from whole volumes elsewhere. If I were in charge of a training department I would make my students read these pages and tell them that to understand what is written there and follow up its implications is almost the whole of their task.

There is no danger to any of the other legitimate aims of primary education from the introduction of science in the way advocated — but rather a stimulus to them. If this movement gains ground we shall have fewer lack-lustre eyes in the first forms of the secondary school; and in the grammar school we shall be able to go ahead faster because so much knowledge will have been gathered at a time in a child's life, at present much neglected, when it is a delight to him to acquire it. And we shall more readily welcome the unexpected question, the interest that is outside the exam. schedule, because we shall have learnt that this is precisely where real science begins.

Kenneth Barnes

Comprehensive School - The Story of Woodberry Down - H. R. Chetwynd, Routledge and Kegan Paul, 18s.0d.

Comprehensive schools are no longer an experiment. Many have passed their crucial fifth year, and have achieved examination successes proving that not only have the children following academic courses been able to achieve G.C.E. passes comparable to those of their fellows in Grammar schools, but also that a significant number of 11+ rejects have been able to equal them, and very many others have passed in a more limited range of subjects. State Scholarships have been won from their sixth forms, and it is clear that soon many university students will have pursued the whole of their secondary education in Comprehensive Schools. This is the test which most outsiders are likely to apply to such schools, and it is the answer to the 'levelling down' charge so widely made when the Comprehensive school started.

Mrs. Chetwynd, headmistress of Woodberry Down, records such achievements as these in her book, which describes the first years of a

mixed Comprehensive School of 1,250 in North-East London. But she records much more. Many children arrived at Woodberry Down with an apathetic or actively hostile attitude. They had failed the 11+ and they had been frustrated by a year or two in ironically named 'modern' schools. For them education was no adventure, no challenge, no opportunity to be seized and valued. During the first weeks, it is clear that Mrs. Chetwynd and her staff engaged in a struggle to capture the interest, good-will, and ultimately the loyalty of these children. They won the struggle, and the school has established itself on all levels.

For academic success is not the only aim of education — indeed the effort to justify the Comprehensive school by concentrating on the brighter pupils alone would certainly have been disastrous. One of the keys to Mrs. Chetwynd's success lies in her intense interest in the special needs of the less able child. On a practical level, she taught a group of backward readers herself, and more generally it is clear that she is aware of the need to establish the school as a social centre which will engage the personality of each of the pupils as fully as possible. Clubs and societies flourish until six o'clock every evening, and then further social functions, on the basis of one house per night, take place until much later. (Mrs. Chetwynd's staff seems to be composed entirely of school-teacher saints.) Children of all levels of ability take part in these activities, and also join together on the school's many holiday journeys both in England and abroad.

During school hours, the provision of attractive buildings and a wide range of first-rate equipment — engineering workshops, domestic science flatlets, and so on — seems to have inspired the great majority of the children with a sense of responsibility, and there is enough practical work to give them all a clear sense of purpose in education. Visits to local industries are arranged to help them in choosing a career. At the same time, every child takes the full range of basic subjects, including civics and current affairs, and none of the courses is 'vocational' in a limited sense.

The problem of personal contact when such large numbers are involved is overcome by dividing the school into small units. Deputy housemasters and mistresses are responsible for the first two years, and housemasters and mistresses from

the third year onwards. Extremely full records are kept of each pupil, and are available to all staff. Housemasters and mistresses are on the premises to meet children and parents during their respective weekly recreational evenings. Thus each pupil and his parents have a far closer personal contact with a responsible member of staff than they would have at most more 'intimate' schools of four or five hundred. A great deal of time and thought is given to deciding which specialized course — from the end of the third year — each child should follow; staff, parents and children are all involved in this discussion.

An interesting chapter deals with the problem of streaming. Given classes of thirty or so, and staff with the heavy time-table usual in England it was, sensibly, decided to stream the children in most subjects. But mixed-ability groups have been tried in Art, Music, Drama and P.E. The experiment does not appear to have been altogether successful; only in Art and Games is it fully continued. It is in the extra-curricula activities already referred to that most ability mixing takes place, and it is clearly essential for the Comprehensive school to organize these activities carefully to ensure that it does take place if the obvious social advantages of mixing are to be realized. It is politicians, never educationists, who have suggested that this is the main aim of the Comprehensive school. It is, however, a highly valuable side product, and one feels that Mrs. Chetwynd might have dealt more fully with the problems involved.

There are other problems not mentioned — for example, the highly complicated matter of staff communications and relationships in the large school. There are implications that the excellent Secondary Modern schools to be found up and down the country do not exist. It seems further implied that hostile parents and mentally sick children apart, the Comprehensive school is the answer to every educational problem. This is rather an extravagant claim.

But this is a success story, and the author should not be too much blamed for her enthusiasm for the splendid achievement of which she, more than anyone, is the main architect. This book, written as an autobiography of four years in a Headmistress's life, can appeal to both teachers and laymen. The style is perhaps not inspiring, but the story is, and, in providing the answers to most of the criticisms levelled against

Comprehensive schools, it should do much to convince those doubting primary school headteachers who, through their advice to parents, still deprive many Comprehensive schools of a truly local academic intake. It should also be compulsory reading for the editor of 'The Times Educational Supplement'.

Roy Waters

Spoil the Child - Lucie Street - Phoenix House, 21s.0d.

With some anticipatory pleasure I turned to this book to examine its claim to be 'a piece of research in the causes underlying... unsatisfactory school leaving results... with regard to English...' Any study, any popularization even, which increases the literacy of school children and adults is worthy of interest and close attention. Not enough evidence has been collected, and the findings of research in this field are comparatively little known. I hoped that Miss Lucie Street's book might be useful.

It is with disappointment, therefore, that I turn from the book somewhat disgusted and considerably annoyed that a woman of the stature of the author should use her influence negatively to criticize and discourage. Her book is a diatribe against young people, against teachers and against educationists ranging from Comenius to unnamed roving H.M.I.'s. Miss Street finds stupidity everywhere, not least the 'stupidity' which sees no value in rows of silent infants in classrooms nor in the corporal punishment of schoolchildren! Fortunately the time has passed for any chance of success for Miss Street's hope of thrusting the protagonists of different methods of teaching back into warring camps. In any case her book is too tedious to be taken seriously. Only a few unfortunate, angry people such as Miss Street can waste life itself denigrating schools, teachers and young people by twisting the facts.

Inaccuracies of statement are understandable in an author who appears to have little first hand knowledge of what she describes. Internal evidence suggests that she has spent time getting support for her devastating opinions from retired H.M.I.'s, exhausted teachers and sundry neighbours and friends in eminent positions. Her outpourings have been roughly divided into chapters and one has to seek clues to her main themes in a series of quotations. For one so concerned with present day social ills,

it is curious to find scarcely a quotation from any authority since the war and no single reference to any research thesis. The book, however, contains a bibliography which would be of more value if it were annotated or if it were related to the text.

Since the shape of the book is almost imperceptible, perhaps its character can best be conveyed by taking a look at one paragraph, chosen at random. We read on Page 46:

'As well as removing grammar from the curriculum the Spens Report directed that set books should no longer be prescribed for the School Certificate Examination. This led to a gradual decline in the detailed study of the English classics. It became advantageous to read more widely and therefore vaguely. Instead of working at the text of Shakespeare, classes were to be encouraged to write and act their own drama. Shakespeare became less known to our children, but no great dramatists were produced in consequence of this encouragement of childish effort.'

In this paragraph Miss Street refers correctly to the recommendation contained in Part 3, Section 32, Page 175 of the Spens Report 'that books should no longer be prescribed in the School Certificate Examination' (in English literature). She then falsely suggests that all the University Examining Boards forthwith abandoned set books in the 1930's in favour of General Literature. As any teacher of English knows, candidates may still offer set books in G.C.E. The same paragraph suggests that free drama was brought into schools to replace the study of Shakespeare. It reads as though writing and acting their own plays were undesirable for children in school, as though Shakespeare was no longer studied in school, as though the Spens report could be blamed for these linked aspects of the general deterioration of the curriculum. As it happens, however, free drama is not mentioned in the Spens report at all. Before the paragraph ends the reader is up against the doleful conclusion that since the rot set in in Education, no second Shakespeare has emerged!

If one had time one could very easily knock down the little pretensions of most paragraphs in this book, but is it worth it? Why do we not suggest to Miss Street that she re-reads some of the authorities she so avidly destroys. Let her take a look at the Spens report Page 223, where the wise teacher is, among other

things, advised to 'train his pupils to recognize and allow for their own prejudices and those of others; to make sure of their facts before they launch out on their crusade; to despise specious or selfish argument; to distinguish between principles and slogans; to understand, if they can, the mind behind the written word, the man behind the book, and so, in the end, to understand their own emotions and reactions as well as experiencing them.'

Betty Adams

Reading with Rhythm - Taylor and Ingleby Longmans Green.
In 5 sets, 6/- per set, - see page 151.

For some children the effort of learning to read is so great that comprehension becomes secondary for them. Frequently we find that even when they can read, the sound they make is dreary, jerky or hesitant. In fact the material that they are required to practise reading on is often so futile that it is little wonder that they drone and mumble.

Reading with Rhythm is designed to persuade children into good reading habits. Indeed it would be very difficult to read the text without expression. Each line is a phrase in itself, so that the break at the end of the line, when the child's yet untrained eye is seeking for the beginning of the next, actually increases the sense. Though other good Readers use this technique incidentally, this series is based on it. The series could well be used as supplementary readers for bright Infants and young Juniors, but I think these charming stories would be wasted if they were not also used as an oral lesson with a class or group, where the business of expression and meaning could be discussed. I intend to use them thus with my young Juniors, with the added incentive of being allowed to go into the Infants during story time to read to them, as soon as anybody reads one well enough.

The print and layout is good and the pictures and colour quite charming.

S. V.

SOME CHILDREN'S BOOKS

Shan's lucky Knife - Jean Merrill, - Illustrated by Ronni Solbert. World's Work Publications - 12s.6d.

This is a good story, a folk tale well re-told, about a country boy from Burma who beats a notorious boatman at his own game of trickery.

Often in children's books the pictures do not uphold the story, but these illustrations honour it and add to it. There are many of them, widely spreading, rich in imagination, and presented unusually in varying shades of orange and brown.

For English children, 'dove' should have been replaced by 'dived', and 'double time' by 'double quick'.

(Age 7-8)

Oliver - Syd Hoff. World's Work Publications 9s 6d.

I could not buy it because the type of picture seems to me to be crude. The text is more successful as an 'I Can Read' story, which it sets out to be. There is humour in it, and there is a variety of situation and action, both rewarding features if reading is still a struggle, but I think slack language, such as 'Thanks anyway', should be avoided.

(Age 6)

It looks like This - Irma E. Webber. World's Work Publications 7s.6d.

It is a relief to turn to *It Looks Like This*. Four mice see the same animals differently, because they look from different view points. Each thinks all the rest must be mistaken. It is a good idea, amusingly developed and well illustrated. It will be enjoyed by children who cannot yet read for themselves, but it will last longer than that, I think. Children who enjoyed it at its face value will remember those four mice later, and reflect that in a matter of opinion as well as of appearances, there are many ways of looking at things. Yes, it is a welcome book, refreshing and unusual.

(Age under 6)

Scaredy Cat - Phyllis Krasilovsky. Illustrated by Ninon. World's Work Publications 9s.6d.

Pictures on every page, and all good, but I lost my heart to the two velvet-black pages which gleam with cat's eyes, and pumpkins and stars. It is a smoothly told, satisfying little story of a kitten's introduction to its new home.

Za the Truffle Boy - Angela Latini. Illustrated by Pino Dell'Orco. U.L.P. 12s.6d.

I have enjoyed several of the prize-winning books from other countries which the University of London Press has been presenting for some time, and I welcome this one from Italy.

Za is a country boy of ten when the story opens. With the black pig Mosca and the black-clad, pipe-smoking old Granny who is the most important person in his world, he is out truffle-hunting. He enjoys it, but he does not regard it as his life's work. Later he tries working in a bakery in a hot and busy town. That is not the life for him either. His mother is dead, his father marries again, old Granny Night-bird dies too. There is no fear of human emotions or situations in this book, and the characters emerge movingly as real

people. It is a matter for rejoicing when the Granny, after attending her first school at the age of seventy, at last learns to read. One cares about even the minor characters, and the animals are real too. It seems important to discover what this boy, with his limited opportunities will find a satisfactory way of living.

Great Moments in Battle-Ronald Clark. - *Phoenix 8s.6d.*

There are ten 'moments' very varied in place and time, the first in

1876 and from American frontier history, the last in 1951 in the Korean War.

Great Moments in Medicine - L. J. Ludovici. - *Phoenix 8s.6d.*

Ten moments here too, starting in the seventeenth century with Harvey and the circulation of the blood, and ending in the twentieth with the discovery of insulin.

MARY COCKETT

(*To be continued in November and December.*)

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Recognised by the Ministry of Education

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THE NEW ERA

IN HOME AND SCHOOL

New Insights into the Period of Adolescence

A. T. Barron, *Member of the Association of Child Psychotherapists,
Psychotherapist to the West Sussex Child Guidance Service and to the L.C.C.,
Consultant to the Youth Studies and Research Foundation*

WHAT SOCIAL provision can society make for a person who is grieving? Is it possible to arrange clubs, sports facilities, or educational opportunity for a group of people who are mourning the loss of the closest and most important personal love of their lives?

We would, I think, say that every effort should be made to help a group of people in a state of mourning to find new interests or to develop existing ones, but that social provision does not and cannot answer their needs.

Whenever our society looks at its Youth Services, as we recently did by means of the Albemarle Committee, we decide that the services provided for our youth are inadequate. Yet when new proposals are made they too seem inadequate, because, although they increase the quantity and quality of the services, they still seem somehow to miss providing for the most important need of youth; in other words, they do no more than provide the possibility of a pleasant diversion from their problems.

Until the publication of Anna Freud's paper in Vol. XIII of *The Psychoanalytic Study of the Child* (1958) the central problem of youth had evaded detection. But with this paper at last a searchlight has been played on to this ancient problem, providing us with new insights that can, surely, be used for the most profound rethinking about the provision our society should make for its youth.

Miss Freud, drawing upon the work of her staff at the Hampstead Child Therapy Clinic, agrees with the well known fact that the task to be performed by an adolescent is to emotionally detach himself or herself from the parents; this much has long been recognized. But with the clarity of vision and thought that has marked her work on infancy and childhood, she has

now pointed out what a painful process adolescence is, and has likened it to the intense grief and disturbance we know from mourning. The very magnitude of the adolescent disturbance — the over-whelming emotions of this period — point to the strength of the ties that are being severed. This is no simple wish to outgrow the family circle, but an intense conflict that involves the whole personality. For the adolescent has to give up his attachment to his parents at this time because, with the biologically determined reawakening of his drives that ends the childhood period, he is in danger of directing his emotional strivings towards his parents in the way and with the intensity they were so directed in his infancy. This, says Miss Freud, is the greatest danger for an adolescent — this it is that he is striving against: he or she must not fall in love all over again with the parents.

The hopelessness and helplessness of the parents when faced by an adolescent son or daughter can now also be understood. I remember in my own adolescence how I had constantly to devalue to myself all that my parents valued — how their interest in the past and the future irritated me; how I convinced myself that no adult knew how to live for the present, but harked back to the past which I so passionately needed to be dead, or to a future that I dreaded.

Later, when I was head of a hostel for disturbed adolescents, I secretly thought parents were prone to exaggerate the difficulties they met with in their sons — to paint the details in too strongly. For although I experienced the same *kind* of difficulties they complained of, I did not experience them in the same intense degree. This gave me a confidence in handling youth, and a great deal of inner satisfaction.

It is only in recent years that I have realized that the parents did not exaggerate, and that it is, in fact, impossible to exaggerate the emotional problem of being a parent to an adolescent.

I think the parents' difficulty comes from the fact that he (and perhaps more so for the 'she') are the objects from which the child's strivings are being withdrawn, and to which they are simultaneously being driven. To be loved intensely is for us all a stimulating experience. To be mourned is a disturbing one. To be at one and the same moment loved and mourned is the unique experience of being the parents of an adolescent.

This struggle to avoid the great danger of being emotionally tied as he was in his infancy to his parents, the need to find a way of directing his strivings away from the parent and his very intense wish to re-establish this contact with its previous (infantile) intensity, causes the characteristic instability of the youth. The swing from one enthusiasm to another. The sudden switch from intense boredom to recklessly throwing himself into activities. Miss Freud says that the limits of the eventual adult personality are set at this period. The youth will not again be so mean or so generous, so self-centred or so altruistic, so hardworking or so lazy, so tender or so aggressive. The possibilities for his personality are explored and sampled at this period. And the motive force for this hectic desperate exploration is the instinctual conflict centred on the relationship to the parents.

The most distorted form of adolescence is that in which this characteristic adolescent swing is within very narrow limits or does not take place at all. Impossible as it is to live with a child experiencing adolescence in a healthily violent manner, in fact there is little to worry about for such youth. It is those whose swing is one-sided, who tend only to the more socially accepted modes of conduct or only to conduct that cannot be accepted, whom we need to feel concerned about. But even this circumscribed swing is less dangerous to the eventual outcome than the youth who does not experience adolescence at all vigorously. For these are the youngsters who will be perpetually adolescent

throughout their adult years, or have narrow, rigid personalities.

A youth service cannot do more than provide a stage — as it were — which gives youth the opportunity to work through his conflict in such a way that he can come out of this phase of life with as much of his potentiality intact as is possible.

In all societies very special provision has had to be made for youth. We in the western tradition have made perhaps less special provision than have earlier cultures. The tendency seems to be more and more to make youth work through the conflict of his instincts within the family. Separate adolescent communities are reserved for the wealthy (Public Schools) and delinquent (Approved Schools) the emotionally disturbed (Schools for maladjusted children) and for the physically and mentally handicapped. Within the last century, the practice of apprentices living together away from their homes has ceased to be the norm. Running away from home to the sea, to farms, to the army, has ceased to be, during the past fifty years, the fashionable manner of cutting the Gordian knot.

This trend has thrown a strain on present-day parents of adolescents which it is the privilege and duty of the youth service to do what it can to relieve.

Now any provision that gives the parents a few hours' respite from the emotional pressure hurled at them by a youthful son or daughter is of very great value. For I see the greatest danger to a healthy adolescence as coming from parents whose mental or physical health breaks under the strain of coping with the demands placed upon them. When this happens, the disturbance to the normal working out of the youth's adolescent problem is most profound. The most useful thing we can do for an adolescent is to provide him with parents who can stand his love and hate, who can survive, relatively unharmed or possibly enriched by the intense emotional experience of being loved and mourned.

The parents of an adolescent have to function like the eye of a tornado; they are in the centre of the storm — the vortex around which the youth's emotions whirl. It is important that

they should not feed their own disturbance into the wind.

To be able to be a parent of an adolescent, or to act as a useful worker in the service of youth, it is necessary for the adult to have worked through his own adolescence. If seeing a youth in this intense state arouses uncontrollable excitement (agitation) in the adult, there is danger of the adult and the child becoming locked in an uncontrollable emotional relationship of an infantile character.

Some combinations of circumstances are particularly difficult; a daughter reaching pubescence and flaunting her sexuality at the moment the mother is facing the menopause is perhaps a classic example.

A youth service can help by providing adults who substitute for the parents as centres for the youth's emotions. This acting as substitutes has been most brilliantly done by the environmental therapists or therapeutic educators, Aichhorn, Homer Lane, Makarenko, and is being done at the present time by Lyward, Stock and Wills, with maladjusted youths in a residential setting. All these workers have made use of the fact that youth seems to be able to get some measure of mastery over his impulses by speech.

But it is, in my experience, impossible for parents to make use of this mechanism — this tool seems only available to the professional worker. When parent and adolescent attempt to communicate verbally, they talk *at* each other; words are thrown about as missiles — the battle then becomes more intense. But when talking to an outsider, part of the emotionally charged energy is expended, part is displaced on to the new object, and part is discharged of its emotion. This has the effect of lowering the emotional temperature (in Wills's phrase).

A new service for youth, aiming at enabling the youth to get control *via* the use of speech, is now being set up — first as a pilot scheme — at Burgh House, Hampstead, by the Youth Studies and Research Foundation. These centres are being known as Young Peoples' Consultation Centres, and are being staffed exclusively by psychoanalytically trained child therapists who have intensive and extensive experience of work with adolescents. If this Foundation or some other could find a way of directly helping or supporting the parents of adolescents, we might acquire the basic knowledge and technique which are so needed if we are ever to serve youth.

Burning Towards!

A Haphazard Collection of Thoughts on Adolescence

Bardie Hay

THE game's afoot: follow your spirit! Henry V, this year's G.C.E. hurdle, haunts me now as I think about the young. 'Adolescence — burning towards', as one discerning soul discovered from obscure dictionaries. 'They're off!' — and what have they to follow but their spirit?

Don't you remember? Occasionally, at that age, we knew with absolute certainty what was right and what was wrong, and burned to tidy up our miserable world accordingly: the adults who ran it seemed to us to be compromising shamefully, or deliberately choosing the primrose path. But usually we were bewildered, torn between conflicting emotions, contradictory laws, longing to discover a grown-up who thought as we thought (*not* felt as we felt —

God forbid!) or a poet who could express these thoughts for us.

Oh yes, we remember — sometimes — and we hope our memories may help. Often they hinder. Adolescents don't want us to share their aspen world of shivers and flutters, of alternating light and shade. Adults must inhabit the sturdier oak. We are expected to have found at least some of the answers for ourselves, to expound them if asked (but with a not too heavy touch) and yet to allow that our listeners reserve the right to disagree. 'We want to know that there are answers... but we want to be free to choose the one that meets our needs the most.' *

* The Adolescent and his World, by Dr. Irene M. Josselyn (Published by The Family Service Association of America, 1952)

Adolescence is a good word, and its very form a warning to expect nothing final or fixed. But how didactic even the good books and articles can be about it, and how static their conclusions! Adolescence is dynamic, above all fluid — sun or clouds above ocean rollers, with the deeps below. Thirteen-year old Jenny talking about a teacher who had 'brought her out' incredibly (by ostensibly doing nothing but 'letting me draw') said: 'I don't understand, but she knew what she was doing. She made me feel real.'

How rarely during our growing years did *we* feel real, or all of a piece! Waiting to be twenty-one, waiting — burning — to know what we were going to be like or what we were going to do with our lives, testing hypotheses, weeping at failures, wincing at ridicule or scorn (we were several skins short), far more conscious of our deficiencies than were any of the adults who used the lashing word. We were clumsy arms and legs ('Where *can* I put my hands?'), we were seething with unformulated ideas and wishes, we alternated between feeling that adults knew everything and that judging by results they must know nothing at all. We were living in the future one moment, absorbed in the present the next, pulling at the traces or slavishly imitating, conscious of energy and strength or steeped in lassitude — but certain of very little except anticipation and awkwardness. We tripped over carpet edges, dropped valuable cups, bumped against the table and spilt the tea; as six-foot, fifteen-year old Ben said sadly to me 'I'm just a liability — a *heavy* liability!' Parties, however exciting, could be agony, because one felt that everyone's eyes were on one's awkward self. 'Don't worry!' mother solved it for me once and for all, 'they're all too busy wondering what other people think of *them* to criticize you!' And another time, when she found me weeping bitterly because 'everything (unspecified) was so *awful*', she said 'I know. I remember.' (How surprised I was! Did she?) 'But it'll pass. You'll feel quite different tomorrow.'

That much at least as adults we are allowed to do: to remember, and to reassure: to insist that there will be a tomorrow. The children's minds may not accept this, but their emotions

can temporarily rest on our greying heads; patently, *we* have lived through it. There can be, through us, something stable in their surroundings if not in themselves. They have to reject parts of their once-loved environment in order to be free to choose and create their own, but meanwhile it is comforting to know that it is there, that however they behave we need not fluctuate emotionally as they must. They expect us not to take too much to heart the bewildering changes of attitude ('but that was *yesterday!*') or the odd clothes which even they know they won't like in a month or two. These teenage fashions, these winkle-pickers! They are all aspects of their loyalties to their own age-group. The teenagers have to belong somewhere, they can't forever belong to us, temporarily they seek the strength and support of the group, they must do as do their peers. To allow them this is to give them much: where we can't help, others can. Their friends are mutual Public Relations Officers!

For example — sun and heat in a small Mediterranean bay, with a fishing port round the headland: French children gambolling in the water round a pier. The teenage girls are provocative, friendly and poised: the two boys of our own group are excited and non-plussed. Back in camp they hint at conquests, but the fifteen-year old insists that the other (fourteen, but better at French) accompanies him back to the cove after lunch to 'translate'. Later, walking past, I saw the elder standing aloof and proudly masculine, while the younger 'translated' by clowning in the sea, an acceptable P.R.O.

These group loyalties are much more valuable to the adolescent, surely, than we usually allow. Attitude, manners, habits and clothes all may infuriate us, perhaps because our children's *mores* reflect on us among our neighbours, perhaps because we are irritable and uncertain of ourselves, perhaps because we forget that the adolescent is growing and changing and won't be like this for long, perhaps because there appears to be an implicit threat or criticism in ways so different from our own, and we are not strong enough to take it.

Joan comes to see me in appalling clothes, devastatingly pretty. Her standards are now

entirely those of her rather flighty group, in dress, morals and behaviour: she defies her disapproving parents because they 'cheat'. They do. In moments of insecurity and bravado, father has told his children how he used to swipe tools from the factory: now he 'moans' if they take cotton-reels from the school cupboard. Mother has two standards of behaviour, public and private, but expects Joan to stick to one. 'I'm not listening to *them*', Joan says with scorn, nor will she listen to her teachers, grown-ups too and thus equally tainted. These see her provocativeness; their words are drowned by her giggles: they can't guess at her wit, her inventiveness, her talents and her powers of concentration when she feels really needed (for example, to paint a poster for the local skiffle group).

'Now I'm a man', asserts Simon, fifteen chronologically, twelve (perhaps) in attainments, emotionally often five or six, 'Now I'm a man, I might as well be earning my living. I can't be what my parents want me to be, I never could: *no-one* could. Nothing I do pleases them. They send me to the local school, but I musn't make friends there — they're not *gentlemen*! So where do I belong? I'd be better living somewhere else, doing a job, being useful.' And so he would, if there were an adult to act as a bridge for him between the 'shelter' of home and the world of 'men'.

Joan and Simon alike need parents or friends who *can* act as bridges — perhaps that is another of our useful functions. As L. H. Myers put it in *Prince Jali*: 'But against all these discouragements he persisted with the dogged-

ness of a growing despair, and it struck him that by observing his parents he might pick up some hint. In a sense his father and mother stood mid-way between him and the alien world; although they remained detached, they were not like him, hopelessly out of touch.'

I suspect that the specific adolescent problem (if it exists at all other than in our own minds) is basically simple. Teenagers want (need) to learn gradually how to be themselves, not replicas of us, and they must practise. If we can let them do this within reason, as in the matter of clothes, they are much less likely to assert their independence in undesirable ways — to turn delinquent, or escape miserably into themselves.

It has all been said before! Earlier I quoted a teenager described in Dr. Irene M. Josselyn's booklet, *The Adolescent and his World*, designed for social workers but equally useful for teachers and parents. Descriptively, it is exhaustive: it seems that nothing our reason knows about adolescents is left out. What *is* missing, however, is the joy and deep satisfaction that comes from watching, day by day, the child develop into man or woman. It is a satisfaction akin, surely, to the gardener's who cares for the plants rather than for the tidiness of his nine bean rows. Our neighbour is patently envious of our very small but colourful garden, flowering most of the year round; but he is bewildered when seeds *he* has planted in one place come up in another, or when bulbs produce a colour variation not allowed for in his scheme. His satisfaction will never approach my husband's, nor his plants flourish as riotously.

Without this joy in the development (apart from the end-result) of the young, what are we imperfect souls to make of it all? Anything, I would diffidently suggest, but heavy weather! A sense of humour would be high on my own list. It is after all surprising that adolescents *ever* make the grade, as we grown-ups stumble along, irritated much of the time and inevitably showing it; but they are usually forgiving and kind and protective towards us, and above all respond to the interest (if casual!) and pleasure we take in their progress, two steps back and one step forward as it may often seem.

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In the room above me, I can just hear our son's bass voice reading Shakespeare to himself with vigour and delight: is it 'I see you stand like greyhounds in the slips, Straining upon the start?' Two hours ago, he was regretfully refusing ('homework') to meet an admiring girl tomorrow night. Later, over supper, he discussed the merits and demerits of civil disobedience, and the amount of power trade unions should have; after which he was rolling marbles down our sloping study floor. He wears a blazer for school, disreputable casuals for home and homework, and an Italian cut for his friends — one suit, one mood — and he enjoys the rôles he plays while wearing them, as much as the clothes he has chosen. He must play many parts before he knows himself.

And in this welter of moods, ideas, enthusiasm, boredom, pride and self-abasement, anger and submissiveness, in this yearning for a separate identity while clinging to the well-known ways — is it surprising that adolescents can't communicate, *must* not 'tell us all'? This is perhaps the most poignant anguish of all that parents and children suffer. Many writers describe it for us — Edmund Gosse, L. P. Hartley, L. H. Myers, James Joyce, Words-

worth, for example. The young have their childhood behind them, and their future before them to sustain them through this silence: we perhaps (perhaps not) are less well armoured, and usually unprepared. On the other side of the void, when they are at last aware of what they have become, they will speak to us again, and a new relationship will begin, if we will allow it.

Meanwhile, they tell us only what they wish us to know, these near-adults. They protect us by their censorship. Occasionally they try to communicate, but alas, so often the desire to get it off their chests attacks them at inappropriate moments! The supper guest is loquacious, perhaps, and unused to adolescent participation in reasoned argument. The adolescent, burning to expound his views, tries once, twice, three times to get past his opening sentence, then gives up politely (we hope) and soon disappears to 'swot' or mend his bike for tomorrow. And we have all lost something: not reason or wisdom, perhaps, but a viewpoint fresh and young and uncompromising, a viewpoint which — being ephemeral — will have become something quite other by tomorrow, but no less exciting.

The Teaching of Practical Subjects *

Nicholas Gillett, Lecturer in Education, Coventry Training College; Joint Author with J. Sadler of Training for Teaching (to appear in January)

SCHOOLING tends to provide knowledge, skills and attitudes not acquired in the normal course of life; formal education supplements informal education; and accordingly, as craftsmanship and apprenticeships have declined in industry, there has been a compensating trend towards more practical work in schools during the past century or longer.

By far the most important trend in the development of practical subjects in school is the increasing stress on creativeness. This elusive quality lies at the heart of what is meant by being alive, by being a real person. It comprises imagination, feeling and expression. Sometimes these three occur simultaneously, as when the act of expression refreshes

the emotion caused by his original imaginative insight in a painter; but they are best understood when considered separately. An act of imagination is unique, at least to the person concerned. It arises by a combination of ideas, and is therefore related to intelligence.

Even animals are capable of imagination, as when an ape uses a stick to bring fruit within his reach; but there are many levels of imagination depending in part on the richness of past experience. It is not true that imagination can operate without experience, that imaginative paintings or dances 'just come out of the head'. The appearance of making something out of nothing is deceptive. It may

* This article, in a much longer version, was originally commissioned and written for *Sovietskaya Pedagogica*.

be objected that great works have been carried out during imprisonment, but they were based on the experiences of earlier days.

The feeling which follows the act of imagination implies that creativeness is accompanied by the sense of power which has passed through the person; it cannot be summoned at will, and artists are notoriously bad time-keepers. This presents problems in schools where children may be expected to write poems in one period and paint pictures in another. Moreover, schools with a heavy intellectual bias tend to crowd out feeling and produce inhibitions which stand between the child and all forms of self-expression. There are times when the intellect has to be lulled asleep and this is what Picasso meant when he said: 'To paint a great picture you must shut your eyes and sing.'

When imagination and feeling are expressed, some practical subjects prove much more suitable than others. Quite young children can express their thought in painting and modelling, and indeed in dance. In woodwork and metal-work to take the opposite extreme, more strength and dexterity is required; design, the activity which links art with craft, has to be postponed until quite a late age. The consequence of the new stress on creativeness is that more importance is attached to those subjects which provide most scope for it, and almost all subjects have adjusted themselves to the new idea in some way. More is heard of creative drama and creative writing. Instead of simply studying poetry children are also helped to write their own verses, and in physical education, where precise commands used to be issued, children are now invited to see what they can do with a piece of apparatus.

ECONOMIC USEFULNESS

No doubt the interest in creativeness and design has some economic causes. In an affluent, mass-production society there is a demand for products which look attractive because they are well designed; people choose not what will merely do the job, whether it is a cup or car; they pay extra for what looks well. The mere fact of mass production however has reduced the numbers of those who through experience

of craftsmanship are capable of becoming good designers. It may well be that the schools, almost without being aware of what they are doing, are in fact making good this deficiency. It will take many years to accomplish.

USEFULNESS TO HEALTH

The second reason for the importance of creativeness is to do with health. Very few Ministers of Education have asked themselves what are the long-term consequences of a predominantly intellectual education. It is however significant that a common form of treatment in mental hospitals is occupational therapy, in which a variety of art and crafts is taught to the patients. The timetable of activities in a clinic for patients attending daily comprises all those activities which tend to get crowded out of the more academic schools, namely art and craft, drama, physical education, and discussions. Similarly David Wills¹ in describing the work of a boarding school for emotionally disturbed children stresses the value of art and crafts.

It has been well said that man is a skill-hungry animal, and craftsmanship should surely rank as a separate aim, although it is not entirely distinct from creativeness. Without skills he does not thrive. A craft skill is something more than a manual skill and perhaps more satisfying. It comprises² a familiarity with materials, a knowledge of the techniques which may be applied to them, a skill in the use of tools (manual skill) a knowledge of the appropriate scientific and mathematical calculations, an acquaintance with related crafts and industries, and the possession of certain qualities of character. Craftmanship, according to Bernard Leach³ the potter, in a brilliant foreword, means 'skilled labour in materials involving the whole body in an expressive rhythm'. The part played by rhythm in a skilled movement has attracted much attention. 'There is a definite relationship', writes Murray⁴, between the

¹ D. Wills: *Throw away Thy Rod*. 1961.

² W. M. MacQueen: *What is Craft Skill: The Vocational Aspect III*, No. 6 pp 34-38. May 1951.

³ S. Robertson: *Craft and Contemporary Culture* (Foreword by Bernard Leach). U.N.E.S.C.O. Harrap 1961.

⁴ R. L. Murray: *Dance in Elementary Education*. Harper 1953.

rhythm of a movement and the ease and skill of its performance.' 'Rhythm describes the time-structure of dance movement in the ordered sequence in which it exists.' Rudolph Laban⁵, the teacher of Modern Dance, has explored the common frontiers of dance, drama and craft skills, and has drawn attention to the significance of rhythm, relaxation and effort, among other things. It seems to mean that rhythm arises when relaxation of unnecessary muscles occurs, and when the movement is sufficiently familiar to leave the mind free to think about other things. In the experiment reported by Fulton⁶ it would appear that the group concentrating on accuracy were inhibited by thinking too much about it instead of developing a relaxed rhythm. Comparison between two equated groups (given fifteen training periods at the rate of two a week) revealed no significant difference in the speed of the strokes. However, the group emphasising speed developed accuracy to a greater extent than the group which made accuracy of stroke its primary aim.

INTELLECTUAL USES

The intellectual aims of practical subjects fall into two categories. In the first place it is possible to present children with problems in a real life setting which make relatively easy the transfer of the mental habits outside the walls of the school to home and factory. There is little value in telling a child what to do if he can think it out for himself. Brien⁷ writes: 'The teacher who relies solely on individual help has an average of seven or eight minutes with each student, and has time to do no more than spoon-feed her by telling her what to do next. By the end of the course the student may have produced a variety of finished articles or cooked a number of dishes, but she is no more independent of the teacher than she was at the beginning, because she has not had to think. She has simply followed the instructions of the teacher blindly.

⁵ R. Laban & F. C. Lawrence: *Effort*. Macdonald & Evans 1947.

⁶ R. E. Fulton: *Speed and Accuracy in Learning a Ballistic Movement*. Research Quarterly. Vol 13 pp 30-36. 1952.

⁷ N. Brien: *Visual Aids for Domestic Science and Craft Teachers*. Harrap 1958.

'On the other hand a good demonstration lesson... gives the teacher time to put over her subject in such a way that the students are not only shown in detail what to do, but are told why they are doing it, and by skilful questioning are encouraged to take part in the lesson and to think for themselves.'

The second use of craft work is to aid the assimilation of knowledge provided in lessons other than art and craft. A story may be more deeply appreciated when puppets are made to act it, a model may be used in connection with geography, and so on. There is a danger, however, that when children do both kinds of art and crafts, the one creative and the other mainly for assimilation, each loses by a confusion of aims.

SOCIAL USEFULNESS

The social aims of practical work are not well developed in Britain. Children make useful articles for their homes, sometimes presenting them at Christmas time. Occasionally the neighbourhood benefits by the gardening classes' extending their influence outside the school, occasionally a greenhouse, or even a club-room is built for the school. But socially useful work mainly takes the form of work-camps for volunteers from the sixth form, and they are to be counted in hundreds not thousands. Practical citizenship is taught by providing experience of helping the staff run school activities rather as in the 'collective farm' for children in Moscow, and not by extending art and craft courses. It should perhaps be suggested more often to the children that by the mere act of learning they are benefiting the community to some extent.

The other sense of the word social may be of some importance here. There are many opportunities for children to undertake tasks in pairs or larger groups, and this is considered of great value. Children learn to help and be helped, to lead and to be led, to make constructive suggestions instead of breaking up a circle with a quarrel. Teachers are beginning to see that time spent in promoting this kind of education is time well spent. Children may set to work on different parts of a co-operative frieze, they may have some difficulty in agreeing on a

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suitable scale so that the men look the right size when set against the houses. The more involved the co-operation the greater tends to be the part played by the teacher.

USEFULNESS FOR LEISURE

The fifth purpose is to promote education for leisure. If children are equipped with a skill which fires them with enthusiasm for a hobby, they are well equipped for life, in that they have a permanent source of refreshment and satisfaction. As working hours grow shorter, this aspect of education will grow in importance and certain principles need to be laid down. More and more people will be known not so much for the work they do as for their hobby, and the process may well begin at school. Presumably the utmost variety in hobbies will be encouraged and, although children may be introduced to a number of hobbies as part of their ordinary compulsory school work, they will learn leisure pursuits best in an atmosphere of freedom. Little progress has been made on these lines in British schools.

VOCATIONAL USEFULNESS

Finally, the practical subjects have a special role to play in preparing the children for their future work in farms, factories and offices. It may well be that qualities of character which can be formed or at least strengthened during such lessons, count more than the acquisition of skills. As in later life there are instructions to carry out, planning of work to be done, and neighbours to consider, and a child who is quick and willing, clear headed and helpful, may often be more use than another who has greater manual skill. The practical subjects should aim to attach a high value to the work of parents, and to the work of all craftsmen. The pure craftsman should occupy, according to Leach³ a place of honour comparable with that of the pure scientist, since in this age of high standards of living it is better to quicken the appreciation of colours and textures than to double the number of suits. Moreover the industrial designer cannot create himself, he can only emerge from a large number of people pre-occupied with the shape and purpose of manufactured articles. The relationship between



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school crafts and industry has been well expressed by Herbert Read⁸. 'Though in recent years there has been a great improvement in the teaching of crafts at all types of school in Great Britain, there has, perhaps, been a narrowing of the conception of craft work. In some parts of the country, — for example, in Wales, — an unbroken native tradition has survived, and the schools have been able to take up and prolong that tradition. Elsewhere the traditional crafts have disappeared before the advance of industrial techniques, and a confusion between crafts and technics has spread into the schools. There is a consequent emphasis on woodwork and metal-work, and every school workshop aspires to machine-tools and technical equipment of every kind. Craftwork is regarded as a preliminary to the skilled crafts of the factory, and the aim of this branch of education becomes vocational or utilitarian.

'Manufacturers and trade unionists may feel a certain satisfaction in this development, but they have no good grounds for it unless the child has had a preliminary training in the handling (that is to say the direct working by hand) of a wide variety of materials. No amount of technical skill can compensate for the lack of sensibility and imagination, and these faculties are not trained by machine tools and measuring instruments. There must first be a sensuous relation to the materials as such, and these materials should be of the widest possible range and not confined to wood and metal.' A more extreme viewpoint may be found in William Morris⁹ the nineteenth century socialist, craftsman, and author. He was so disturbed by the disappearance of craftsmanship, the concentration on factory production and the education it appeared to demand, that he wrote a utopia recommending a return to the way of life before the industrial revolution!

In drawing together this account of the aims of practical subjects it is necessary to point out that there are no official aims, but at most suggestions, hence there is always a current of

⁸ K. Hils: *Crafts for All* (Foreword by Sir Herbert Read). Routledge & Kegan Paul. 1960.

⁹ W. Morris: *News from Nowhere*. Nelson. 1890.

change discernible. Broadly speaking the two controversial aims are creativeness and vocational training; within the teaching profession it seems that the first is gaining ground. Outside the profession there is such a strong desire to increase production that the emphasis is the other way. Only by pointing out that Britain looks, for example, to Italy for designs for motor cars, may it become possible to reconcile these two points of view.

METHODS OF TEACHING

Methods of teaching must be closely related to aims, and the methods of a teacher mainly engaged in imparting information would be quite unsuitable for the practical subjects. Nevertheless many teachers feel uneasy unless they are telling the class something, and this is the cause of much bad teaching. There is unfortunately some excuse for this, in that there is remarkably little systematic research into teaching methods, but there are a few principles of teaching which apply to most if not all of these subjects.

The group work which is frequently arranged is intended to make the most of scarce or expensive apparatus. Just as there is not, and indeed should not be, a gymnastic horse for every team within a class, so one lathe or one potter's wheel may have to serve a whole class. It is therefore necessary for groups to take turns, and for the teacher to initiate and supervise a variety of activities simultaneously. This is accomplished in several ways: either the teacher prepares work-cards in advance, one to each group, or wall charts are used, or the teacher arranges that only one new activity is started on any one day.

Following an instruction sheet or work card¹⁰ is good for the children to experience, but it is necessary to write them and illustrate them in such a way that they are stimulating, and so that they provide enough information without providing too much. It has already been stated that problems have to be posed, and they have to be difficult enough to produce the maximum of thought without being discouraging. The

spoken word can be adapted more precisely to a particular class or group, and the card is by comparison rather inflexible. On the other hand there are some lessons, such as book-craft, when it is useful to have members of the group at different stages but all following a series of big coloured wall diagrams, because then there is not a simultaneous demand for the cutter, the glue, or a new piece of material.

In forming the groups within a class it was once usual to choose an abler child to lead or even teach the rest. It is commoner now to allow them to work with their friends by choosing their own groups, though for some purposes ability groupings are used. In whatever way the groups are formed the teacher is faced with two questions — how far should competition between the groups be encouraged, and how effective is the overt teaching of teamwork and co-operation. The spirit of competition, although not so strong as a generation ago, is sufficiently powerful to absorb the children readily, and they tend to work hard though inspired by a second-best motive. Many of the teachers who have difficulty in instilling the love of the work for its own sake undoubtedly seize upon competition as being better than a total absence of motivation. Often they do this without realizing the choice they are making. A generation ago, teachers had no doubts about publishing the marks of individual children as an incentive to the good and as a warning to the bad, but this form of pressure is less often exercised now, and group or team marks are more in favour.

The teaching of co-operation through practical work is carried to very much greater lengths in U.S.A. than in Britain, where traditionally it has been left to the games field. Co-operation often involves conforming with majority customs and ways of thinking, and the dangers of this in industry have been well set out by Whyte¹¹. If everyone is a yes-man, he asks, where will the leaders come from? Originality of thought cannot flourish where social pressures are too great. Teachers may find that they are undoing in the name of social education the good which has been done in the name of creativeness. This is a major issue perplexing British

¹⁰ A. W. Rowe: *Planning a Project. The teaching of Science and Household Subjects*. National Milk Publicity Council, Melbourne House, Aldwych, W.C.2.

¹¹ W. H. Whyte: *The Organization Man*. Cape 1957.

teachers at the present time, and nowhere is it felt more strongly than in the practical subjects.

Much attention has been paid in recent years by research workers and forward-looking educationists to the question of the transfer of training. If a child masters the use of a plane will he learn a further wood-work skill such as wood-turning on a lathe more quickly? To answer this kind of question it is possible to set up many experiments and A. N. Frandsen¹² has examined a number of these, and shown the conditions in which transfer appears to take place, e.g.

1. If the teacher generalizes the coaching he gives so that he says of a chisel not that it has to be used like this, but that chisels and all cutting tools work differently according to whether the work is with the grain, against the grain, or across the grain.
2. If the teacher mentions or demonstrates many different ways in which a principle holds good, e.g. getting the weight of the body behind a plane is comparable with the body helping in drilling a hole.
3. If the idea of transfer is present in the learner's mind so that he applies for example the principle of relaxing unneeded muscles in learning any new skill.
4. If the teacher helps the learner to notice common elements in a number of skills by observing others.
5. If the learner is research minded, so that by observing his own performance he is alert to the possibility of better working methods.

Many other experiments have been made to find out how motor skills are acquired. A sample of these follows to show the sort of questions which are being raised.

1. D. R. Davies¹³ compared two groups of twenty students learning archery, one with tuition and one without. Some of the results were:

- a. Teachers cannot smooth out the irregularities in learning curves.

¹² A. N. Frandsen: *How Children Learn*. An Educational Psychology. Page 203. McGraw Hill 1957.

¹³ D. R. Davies: *The Effect of Tuition upon the Process of Learning a Complex Motor Skill*. Journal of Educational Psychology. Vol. 29 pp 352-365. 1945.

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- b. Teaching a skill negates the advantages which some learners derive from their physique, but takes advantage of the superior capacity for intellectual analysis and insight of brighter learners.
- c. Apparently it takes teaching to prevent the learner from early falling into a set pattern, far below his potentialities yet bringing some measure of success.

The psychology of learning prompts an awareness both of maturation and appropriate experience as factors in learning. Reading readiness, a concept now familiar, combines these two, and it would be appropriate to expect a similar kind of readiness for other activities.

2. MacQueen¹⁴ was concerned with industrial skills. 'Probably the most startling discovery for the beginner (i.e. coming from the factory) in craft skill teaching is the realization that most craft expressions require

¹⁴ W. M. MacQueen: *Introspection and the Teaching of Craft Skill*. The Vocational Aspect of Secondary & Further Education. May 1952, IV 8 pp 19-28.

experience for their full comprehension, and that the students do not have this experience.' Moreover he warns 'The art of directing conscious attention to an experience of performance is likely to alter it.' The teacher is undoubtedly handicapped in helping students to interpret their experience and assimilate it by a sheer lack of vocabulary. We have no names for exact degrees of muscle tension and we cannot communicate the 'feel' of a skilled action in words. It seems that new forms of measurement linked with more detailed introspection while learning new skills are needed.

3. Holding's¹⁵ work can well be taken as further evidence that an investigation needs to be made into conscious and unconscious skilled movements.

'Consistently with transfer principles, training in which a verbal stimulus is associated with the motor response, or with words which 'mean' the motor response, is of value. Talking back instructions at the same time as practising a motor task has not been found effective.

AFTER DEALING with the more theoretical considerations regarding suitable teaching methods it is necessary to proceed to the more humdrum everyday class-room techniques. It is obvious that where there are many tools and materials it is necessary to organize the class-room with very great care. Teachers usually appoint monitors to hand out paper and paints or tools and wood, and it is usual to start a lesson such as these at a time when the children have had a break in their work, and this allows the monitors time to get everything ready.

Much useful guidance is given in the following article in *Athene*¹⁶:

'Space. The craft should be given a permanent home, a place where it, and only it, happens, and where it can be conducted in an orderly and workmanlike manner. The size of classes should be kept to a minimum, e.g. 20.

'Time — Working Time. Activities must be geared to the tempo of a craft. Preparing and

clearing take much time. Less than half a morning or a whole afternoon defeats the purpose of the craft period.

'Time — Continuity of Time. The children should do craft for at least several years, and for some it should be for the whole of their school life. Opportunity for voluntary out-of-school classes should be given to children who feel the need for more time. This also enables old and young, beginner and veteran to work side by side, a very valuable arrangement if a sense of communion and tradition is to be built up.

'Equipment. More equipment of a simple kind is better than little and elaborate. Much can be achieved by the simplest means if the approach is good.

'Materials. If possible these should be 'raw' and ideally obtained by the children themselves from original sources. Natural not manufactured materials are needed.

'Teachers. A teacher who is master of one craft and has developed a real understanding of it is more likely to teach another craft with understanding than one who has only a smattering of several.'

This last recommendation in the article leads on to a consideration of what the role of the teacher should be in teaching these subjects. There is no shortage of books for the practising teacher. Mills¹⁷ has an extensive bibliography, Glenister¹⁸ includes some sample lesson notes. Every craft has its own bibliography. Nevertheless much remains to be said. It is very difficult for a teacher to rid himself of the feeling that his main function is to instruct. When he agrees that there is a different part for him to play he is not sure how to play it. The art teacher has to inspire and stimulate without interfering with the imagination of the children; he may be slow to find the subjects such as under-sea scenes, or flowers on the moon, in which the knowledge of reality cannot impede the work of the imagination.¹⁹

The pupil teacher relationship to be aimed

¹⁷ H. R. Mills: *Technique of Handicraft Teaching*. Cleaver-Hume, 1953.

¹⁸ S. H. Glenister: *The Technique of Handicraft Teaching*. Harrap 1953.

¹⁹ W. Viola: *Child Art (Chapter on the Teacher)* University of London, 1951.

¹⁵ D. H. Holding: *Verbal Training for Motor Skill*. The Durham Research Review 8, pp 175–180. Sept. 1957.

¹⁶ Practical Recommendations for Craft in Schools. *Athene*. Vol 7, 1 and 2, p 32.

at is much more that of people who work elbow to elbow as fellow craftsmen than that of people on opposite sides of a barrier. This difference in atmosphere is well portrayed by Gardner²⁰ in comparing a group of schools following traditional teaching methods with a group of experimental infant schools which emphasized practical work. Many tests were used including a test for ingenuity. This consisted in making pictures with odds and ends such as a bit of string, some cotton wool, corrugated card-board, a paper clip and paint. This was the test which showed the most striking difference in the behaviour of the two groups. The experimental groups responded at once to the fun and the challenge of the material, and the most usual reaction was a momentary buzz — an outbreak of chatter and questions, and then, as the possibilities of the material were realized, a quiet settling down, and finally silence reigned except for an occasional comment.

In the control schools the reaction was different. In School 1B there was continuous and rather anxious questioning. "What could we do with this?" "You can't make anything with this." "We've never had to do this." "Can you push the clips through?" This important investigation deserves careful study as part of the answer to the question, what are the implications of factory life for the schools? It shows the possible enrichment of personal relations by good teaching methods, and the possibility of teachers adopting new aims. It is significant that this work was done with infants; the teachers and books which deal with older children usually adopt a different attitude. Garrison and Gray²¹ while recognizing that 'each person has his own particular rhythm and form' analyse very coldly the factors determining the development of tool-skills as:

'The maturity of the learner; The organisation of units of work; The complexity of the

learning task; The motivation of the learner; The nature of the instruction.'

Such an analysis may easily lead to the kind of teaching in which the articles finished are of a very high quality, but the level of thinking which has gone into their construction is not so high. A factory may exist to make chairs, but a school work-shop, however much it may look like a factory, exists to make boys, and to achieve that there must be freedom to make mistakes and learn from them.

The specialist art teachers in secondary schools, and to some extent the teachers in primary schools who claim art and crafts as their best subjects, have some difficulty in feeling as important as their colleagues. They have passed through the same sort of college training, often in the same colleges, but during grammar school years the people who did most at art and craft were those who had given up hope of university entrance, in which the academic subjects are decisive. This factor, coupled with the inferiority which was attached formerly to manual labour, no doubt account for the position of the subjects in the curriculum as a whole. The establishment of secondary modern schools quite distinct from grammar schools was an attempt to allow practical subjects to form their own appropriate atmosphere, free from the examination pressure which prevents much artistic work. The attempt has been only partly successful; the teachers, drawn themselves from the grammar schools, have carried over the scale of values which they learned there. Throughout the countryside craftsmen in pottery, metalwork and wood are establishing reputations for themselves comparable with the reputations of outstanding artists, but they have sprung up rather late to preserve the genuine country crafts. The signs most hopeful for the future are the high level of the practical subjects in the teacher training colleges, the growth of interest in design, colour and texture shown by shoppers, and finally the tendency among young and old to learn voluntarily in evening classes and to practise what they have learned in their own homes.

²⁰ D. E. M. Gardner: *Long Term Results of Infant School Methods*. Methuen 1950.

²¹ K. C. Garrison & J. S. Gray: *Educational Psychology*, pp 276-299. Appleton Century Crofts. 1955.

Clare Soper - Further Letters

From K. G. Saiyidain

I cannot tell you how deeply I have been grieved to learn of the sudden death of Clare Soper. She had been the bulwark of the New Education Fellowship for so many years, and she really put the whole of her energy and life into building up this great movement. We shall all miss her very sorely, and will find it impossible to replace her in our counsels.

I do not know to whom I should convey my condolences except to the New Education Fellowship itself, which is, in a sense, her heir. Please tell me.

From E. G. Malherbe

I was really grieved to hear of Clare Soper's death. She was probably the most selfless worker in the field of education whom I have ever known. We in South Africa, will always be mindful of the wonderful help she gave us at the time when we were organising the big N.E.F. Conference in 1934 in Cape Town and Johannesburg. It was through her and Beatrice Ensor's acting as intermediaries that we managed to induce some of the outstanding speakers to come to South Africa to address our Conference. Whenever members of the South African N.E.F. visited London, they always found in her a most intelligently helpful friend. I am sure this was also the experience of teachers from many countries all over the world who were drawn to the International

Headquarters of the N.E.F. in London.

From Lamberto Borghi

I was terribly sorry to hear about the death of Clare Soper. I had known her for many years and had come to appreciate her dedication to the cause of the New Education and her personal qualities very highly. I miss her as an old and good friend whose loss nothing on earth will ever replace. I join you all in your efforts and plans — whatever they may be — to make Clare Soper's memory an example to keep alive within ourselves and among our friends.

From Ruth Thomas

I have just picked up *The New Era* and seen the news of Clare's death, with a great deal of regret, yet much relief that she was spared a long illness. One can't imagine her cheerfulness subdued under sickness for a long time, though I'm sure she had the resources to deal even with that. I have such pleasant memories of how easy she made my entry into the Fellowship so many years ago. I last met her about three years ago and we had a short chat, hardly recognizing each other at first. It was in the Tate and we had a cup of tea together. She seemed busy and content, though I felt her disapproval of my way of dealing with illness, even in such a short meeting! I shall always remember her as one of the encouraging ones.

Book Reviews

The Year Book of Education. Joint Editors: George Z. F. Bereday and Joseph A. Lauwerys. Evans Bros. 63/—.

THE 1961 *Year Book* with its title *Concepts of Excellence in Education*, is concerned with the education of specially gifted, highly intelligent, and academically talented children — each description having a different shade of meaning, and each meaning subject to different interpretations as one moves from one country to another, or from one writer to another.

However there is general agreement that specially gifted children exist, that they have more of certain qualities of mental and creative capacity than the rest, and that it is the duty of any society to develop these abilities to the utmost. There is disagreement over the causes and origins of high ability, over the amount which is still undiscovered, untapped or wasted, and over the means of training those whose gifts are evident, and identifying the potentially talented wherever they exist in a population. The different attempts made all

over the civilized world to provide for these ablest boys and girls form the fascinating comparative study which this *Year Book* offers us.

The first section deals with attempts to analyse the idea of excellence itself, and consists partly of historical studies with special reference to the thought of the ancient civilizations of China, India, Greece and Rome, and partly contemporary interpretations of the way traditional ideas have been modified by recent social change. For a long time we in the West have accepted the Platonic ideal of unusual rationality and intellectual superiority of thought, as the marks of the best minds, and have considered them best trained by literary and classical studies, and to some extent mathematics. But as the writers of the introductory chapter ably point out the concept of excellence in a given society is related to its social needs, and changes with them. The kinds of knowledge and skill valued by modern industrial countries make many specialized *élites* necessary which could not have existed in the past. Thus, in the first place, the best brains have been turned more and more from classical humanism towards the scientific and technological studies. In the second place the aristocratic, or small minority concept of giftedness has diminished with the attempts to tap the hitherto wasted ability among the poorer segments of society.

Who are the gifted children? Most writers in this *Year Book* use some kind of intellectual criterion related to abstract intelligence or high academic success, and there is also some stress, and rightly, on creative talents in the arts. One writer takes the broadest possible view and regards the gifted child as 'one who shows consistently superior performances in some socially valuable activity.' This would claim a kind of excellence for the professional footballer or bricklayer as much as for the engineer or the doctor, and how can we tell who is the most important to society? It would eliminate the successful burglar, but raise awkward questions with regard to the social value of tobacco or drink magnates, and of the political leaders one does not agree with. There are chapters on the English gentle-

man, Zulu warriors, and ballet dancers, for none of whom high intellect is essential although many no doubt possess it.

The second section concerns the best means of educating the gifted, and deals with the special problems and arguments for and against their segregation in separate schools, groups or streams. The first chapter on young children by Mary Waddington is excellent. It is well written and gives a clear description of the young gifted child, which should show any reader how to recognize one at an early age. She describes the bad consequences of holding back the gifted, and outlines various methods of special provision. The facts she states are all supported by reference to psychological researches, and how odd it is that while writing of British children all the footnotes refer to American work except one from New Zealand. Indeed most of the research quoted throughout the volume originates in the U.S.A., ever since Lewis Terman discovered, in the 1920's, the gifted child which he and his associates have studied for over 30 years. In spite of this it is only quite recently, since Sputnik I, that the Americans have been prepared, except for isolated experiments, to search out and pay more attention to their most able children. Previously their democratic ideology had condemned the giving of special privileges to a minority. This same ideology is still dominant in New Zealand, Australia and Canada, largely from American influences, and for the same reason Japan dropped her *élite* system after the last war; but in all these countries there are signs of a change. At present in the U.S.A., as several articles show, there are Programmes for Rapid Learners, and Advanced Placement Projects, and varied plans for the acceleration, grouping in sets, or enrichment of the curriculum of the young 'eggheads.' Yet there is still plenty of opposition to the changing fashion which is summarized in a masterly way by George Bereday. His is a moderate statement, undogmatic, questioning and free from the illogical approach of the emotional egalitarian. He pleads that the raising of all educational standards is the right aim, and points out the danger of neglecting those in the middle ranges of intellect without whom those at the top

would be handicapped in carrying out their special social functions. He requests more research in educability and motivation, and it is good news that the Editors promise in the next *Year Book* to collect together what the psychologists already know about the development and training of mental ability.

In another group of countries, namely the Soviet Union, Poland, Bulgaria and Yugoslavia there are no special schools for gifted children for a different reason. This is because they do not believe there are specially gifted children, except in so far as the environment has made them so. It thus becomes possible for anyone to develop a special talent, given the right upbringing and conditions. Beatrice King in her article on Bulgaria states that there is a Marxist educational psychology, and 'one of its fundamental features is a conviction of the educability in all directions of all children, other than those who are mentally handicapped.' She then admits that some children are quicker learners and more gifted than others but nobody knows much about why this is. It is not innate capacity, because the Soviet pedologists decided in 1936 that this could not be measured so they have since not attempted to do so. Indeed Marxist psychology seems limited in its operations in this field. Beatrice King writes at the end of her article 'In conclusion one may ask, would Bulgaria be better off if it had the psychologists and statistical researchers to devise tests for the discovery of talent? It is very doubtful.'

So far as Europe is concerned, under the influence of the Platonic and aristocratic traditions, there has always been the education of *élites*, which have included some, but far from all, of the highly gifted members of the population. By subtle systems of selection, usually based on social and economic criteria, large numbers of very able pupils have passed through the grammar and boarding schools, the *lycées* and *gymnasias* of Britain and the continent. The growth of democracy brought

scholarship systems which extended the range of selection and began to draw scholars from all socio-economic levels. Only recently has it been realized how much ability has still not been given its proper educational opportunity, and a demand for the further democratization of education is made throughout Europe. At the same time, also in the interests of democracy, attempts are being made to bring all children together in a common school and avoid, or at least postpone, the selection of the academically talented into separate institutions. Hence many different policies are canvassed. The conflict of principles is brilliantly shown by Roger Gal in his article on France. The French have abolished selection at 11 years and replaced it by a two-year period of observation, after which time they will be better able to judge at the age of 13, or perhaps older, those pupils most able to undertake the longer course leading to the *baccalauréat* and beyond. At some stage they see the need for the selection and training of *élite*-groups which are needed for the specialized functions of modern society. At the same time they do not see that this objective need conflict with offering to all children the maximum development of their potential abilities.

It would seem that the educators and administrators in England have much to learn from the developments in other countries, and on the basis of knowledge and experience we have to choose our own path. We can be as keen as Lord James to keep clear the way forward for the best minds our sixth forms can produce, and secure the right teachers for them, without for one moment denying the right of everyone to the fullest opportunity. It is an odd thing that the English do not at bottom believe in equality, and yet they fear the clever. They should welcome both. We have to learn in our society how to combine the ideals of equality and excellence. Readers of this *Year Book* will have their minds cleared for the task.

Kenneth Ottaway

Teaching the Slow Learner in the Secondary School, Edited by Dr. M. F. Cleugh; Methuen 30/-

This book is edited by Dr. M. Cleugh, who is responsible for the

course for teachers gaining the Diploma for teaching E.S.N. children at the London Institute of Education. All the contributors are specialist teachers, holding this Diploma.

The book contains chapters on a

variety of school subjects. They vary considerably, but all of them would help the young teacher who may be given a class in the C or D stream of a Secondary School. Certain chapters should be of great interest

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PITMAN

Parker St., Kingsway, London, W.C.2

to the staff of the Remedial Section in our comprehensive schools.

Many of these writers emphasize the fundamentals of teaching any form of handicapped pupil. 'You cannot learn if you are cold' as it was aptly put by Miss Proctor, the Senior L.C.C. psychologist. The greatest need of these children in school is an atmosphere of human warmth. Their greatest demand of the teacher is that he shall care about them. It is only when self-confidence expands, that the enthusiasm of a good teacher can start to function.

Perhaps this is most firmly established in the quite moving chapter on *Backward Lads in an Approved School*. Mr. Taylor says 'We can help the lad only by becoming emotionally necessary to him.' Miss Fleming, in the chapter on *Social Moral and Religious Education*, underlines this aspect of work with backward children. She writes 'If we show a personal interest in all their doings, inside and outside school, and in return give them a knowledge of ourselves as people, they are more likely to trust us than if we adopt a teacher-pupil relationship only.' Miss Joyce Myers, the contributor on Art, states 'But caring for the children, vital though it is, is not enough. The teacher should also care for the subject enough to want to draw or paint for his own amusement.' Finally, Mr. Brien, in his contributions on Music tells us 'Before we can really teach slower children, we must value them, so that our attitudes will be right.'

Several of the writers are concerned about the problem of specialization with C and D streams, as well they may be, — and perhaps the two most challenging chapters are those which reject specialist teaching for these children, one on Environmental Studies, and the other on a Unified Curriculum.

This book gives much sound practical advice. The chapter on *School Journeys* by E. Sterry would be invaluable to a novice. It contains suggestions for planning the journey, how to deal with domestic arrangements, the daily plans of study and recreation, and methods of gaining the co-operation of the parents.

Many of the chapters discuss the selection of material, and ask how much these slow learners can be taught. Should these children be offered similar material to the normally intelligent pupil, merely adapting it to their intellectual ability, or should a real difference in the syllabus be envisaged? Good chapters on

Drama, Arithmetic, and on Housecraft all attempt to come to terms with this problem.

There is complete agreement by all the writers that all these children must obtain the maximum of individual attention in their learning. 'These children are more completely individual in their capabilities and diversities.' Many chapters stress the complexity of the problem, and make it clear that any teacher approaching these classes with a preconceived idea of a formal syllabus, based on academic ideas about stages of knowledge, would be fore-doomed to failure.

M. E. Richards writing on Arithmetic, tells us 'As teaching should begin from where children are, and not from where they are assumed to be, there is an absolute necessity for diagnostic and attainment testing.' Whilst agreeing that a teacher must know the capabilities of a child in arithmetic, I myself am very wary of testing a child, particularly at the beginning of our acquaintance. Ability in number work is still such a status symbol in school, that backward children are driven to defend their lack of knowledge. After repeated experiences of being told 'I can do fractions' when time discloses that facility in managing the four rules in simple number is lacking, I start with each individual adding units. At the same time I point out that everyone begins with me in this way. Tension eases and the child regains some measure of confidence.

I was glad to find such a comprehensive section on the *Keeping of Records* in this work by Minna Smith. This is a real necessity. Despite its time consuming aspect, there can be no question of its value. The craft worker, Mr. Beinder, reinforces the backward boys' demand for initial success. 'Craftwork realistically taught will help to give a backward boy confidence and self-respect, and incidentally accelerate his progress in other subjects by reviving his interest in school work generally' he writes.

Any writing about teaching tends to be dull reading, except for those who are seeking specific help. For, as every teacher knows, it is impossible to generalize truthfully.

All groups vary and life in teaching stems from individual peculiarities both of child and teacher. Nevertheless, this book offers much practical help to those teaching C. and D stream children. Teachers reading of their own difficulties may get new insight and encouragement; and, too,

those teachers with a more academic outlook, newly confronted with a backward class, may, after reading this, react with deeper sympathy towards such children. So may all other colleagues engaged on one of the most difficult teaching tasks in our schools.

Edris Lewis

Studies in Spelling - The Scottish Council for Research in Education. University of London Press Ltd., 15/-

This book is the outcome of ten years' work by a panel which comprised class teachers, head teachers and training college lecturers. The book contains seven contributions, each concerned from a different point of view with English spelling.

The central article is 'The Scottish Pupil's Spelling Book', which is a report on the work of the panel in constructing a spelling list for primary school children based, not on words thought by adults to be suitable, but on the written vocabulary actually used by children to describe familiar situations such as 'Seaside', 'History', 'Pets', and 'My Family'. Word lists were compiled from 70,000 scripts, the work of Scottish children in classes pIII to pVII. Specifically Scottish words are included in accordance with the general bias of the book. The procedure is outlined in detail.

The previous chapter 'Review of Research in Spelling' contains descriptions of earlier types of spelling lists and the criteria used in their compilation.

Besides these technical discussions, there are included three research articles modified from B.Ed. theses; one summarizing and classifying the complex maze of spelling rules, one discussing experimental work designed to discover whether spelling books do, in fact, teach spelling; and one reviewing the existing work done on the nature of spelling errors.

The book also includes an article 'Notes for Scottish Teachers on English Spelling', which is an erudite discussion of the interplay of pronunciation and spelling. The writer draws his examples from the time of Chaucer onwards.

These articles are all works of high academic standard and one may wonder whether the scholastic approach is not so refined as to deter primary school teachers from reading it at all. Further, one may criticize the absence of a comprehensive bibliography at the end of the book, and the absence of any sort of index.

One would also expect to see some reference to phonetics and phonetic schemes for spelling reform discussed at greater length than they are in the article devoted to the simplification of spelling which comes at the end of the book. The method of reform adopted in this last chapter is similar in general conception to that proposed by Axel Wijk in his work published in 1959, but less detailed in application.

This is not an easy book to read, but to the reviewer's knowledge there exists no other book collecting together this sort of information, and it will therefore be of considerable value to those specializing in this field.

S. M. Unwin

Henrietta Chuffertrain - Verses by J. Kruss. Trns. Marion Koenig. Illustrated by Lisl Stich. World's Work Publications 8s.6d.

A book for the very young (three to five years perhaps). Except for the face of the train, which would have been better not there, the pictures are gay and amusing, and have plenty of colour and detail for the delight of the child who cannot read for himself. The verses, I regret to say it, are often unworthy of the pictures. I do not know whether they have suffered in translation. (Age 3-5)

Two little Trains - Margaret Wise Brown. Illustrated by Jean Charlot. World's Work Publications 9s.6d.

For the very young, — two, three, four. There is the excitement of a journey here. There are gaiety and jollity in the rhythm and the mood and the pictures are fun — and no human-animal faces on the trains either. Yes, there is much pleasure to be had here. (Age 3-5)

Mei Li - Written and Illustrated by Thomas Handforth. World's Work Publications 12s 6d.

'If I always stay at home, what can I be good for?' asks Mei Li, a little girl who lived in a walled city in North China. She decided to slip out and see, if not the world, at least the Fair. This lovely book, which was a Caldecott Medal winner in 1939, is the story of her day. She pays her way with her three lucky pennies and three lucky marbles. A fortune-teller informs her that she will rule over a kingdom. Princesses have crowns, so she sets about making

one with her jade green marble as its centre-piece. Having achieved her crown, she wonders what her kingdom will be. Like Cinderella she has her dead-line: she must be back before the Big Gate closes, and she gets back with the aid of a beggar girl and a camel, which speeds through the night 'on and up and on and down through the hills that look like dragons.' At last she reaches her home which is also, for the time being, her kingdom. There are powerful pictures on every page: for myself I could wish them a little less heavily black, but they are distinguished. (Age 7-8)

The Creek Street Jumble - Pamela Mansbridge. - Nelson, 4s.6d.

A Youth Club in need of new premises, makes various efforts to raise money. The first is a jumble at which a native carving wrongly given in the first place, is sold. Much of the book is concerned with its recovery. It may be read for its story, but the style and characterization are undistinguished.

Time for Stories - Nesta Nuttall. Oliver & Boyd, 6s.0d.

I think several of these stories would read aloud well and be enjoyed in an infants' school. There are twenty of them, and they cover a wide variety of topics. For home use they seem less satisfactory because children of the age for these stories would require pictures, and there are none.

Benny's Flag - Phyllis Krasilovsky. Illustrated by W.T. Mars. World's Work Publications 10s.6d.

A true, dignified book about the Red Indian boy, who designed what was to be chosen as the official flag of Alaska. One knows how he feels throughout this warm, human story, which is well supported by fine, sensitively drawn pictures. (Age 7-8)

Abbeys and Monasteries - Kenneth Lindley - Educational Supply Association, 9s.6d.

There is no need to introduce the Information Books of the E.S.A. This one appears in the series called 'How to Explore'. It is easily readable, usefully illustrated, has a convenient glossary and a list of the more interesting monastic remains which can be visited.

Adventures with Shapes - Anthony Ravielli - Phoenix 12s.6d.

If you closed your geometry book thankfully after Matriculation as I did, you may be put off by the solemn-sounding contents page of this book, and by its introduction, which says such things as 'we have been exposed to geometry since the day we were born'. But it is an exciting book. Open it, read it, look at the excellent drawings. Triangle, circle, and square cease to be 'terms' they come to life. The beauty of shapes, in things large and small, will impinge more and more often.

Letter to Editor

1920, Garden Street,
Santa Barbara, California.

Dear Madam,

Mr. J. M. Aitkenhead, in his valuable article on Kilquhanity House in your summer number,

made one point from which, as myself a former boys' school headmaster, I feel forced to dissent.

He rightly criticises the laissez-faire policy of his predecessor (and my old friend) Homer Lanc, whose realization that children start smoking 'to feel grown-up' was not modified by the realization that smoking is an addiction which grows by indulgence. But he swings to an almost equally dangerous opposite extreme when he proposes at his school that permission to smoke shall be the visible sign that a boy has attained 16 years.

The solution is very difficult to find so long as a boy's parents and his masters smoke. The argument 'It is right for me but wrong for you,' (because you are younger) may be rational, but man is not a rational animal. What I found most effective in my own school was: a) to set a non-smoking example, b) to pressure my masters to do their smoking when not with the boys and c) to make sure that every boy (and master) was *well* informed of the scientific facts about the connection

of smoking with cancer and heart-troubles and with athletic and scholastic rating, and also with the expensiveness and discourtesy of the habit.

Yours,
Prynce Hopkins

[John Aitkenhead replies:

...I agree with Mr. Prynce Hopkins. Yet I've only learned again by trying to ban the fags that what you forbid you drive underground. The logical steps Mr. Prynce Hopkins outlines don't answer the case either. Of course one feels that anything one can do should be attempted, and no doubt these measures would help. In the outcome I feel it's a case of compromise being still the biggest adventure. The adult's concern is bound at some point to affect the behaviour of the young, so long as we remain sane and humane, human and of good humour. It's not the end of the world after all if kids insist on blowing smoke rings, tho' it might be if the moralising adults insist on blowing mushrooms! What price there's a connexion!...]

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THE NEW ERA

IN HOME AND SCHOOL

Living Together

George A. Lyward, Director, Finchden Manor, Tenterden, Kent.

LIVING together suggests living under the same roof; relationship need not be implied — but eating together certainly is. Widen the circle within which there is a living together, and it may include working together without eating together. Widen it still further and it may include shopping at the same shops and going to the same cinema and voting at the same polling booth. These last 'doings' may not make for much closeness — but at least 'together' will suggest 'without brawling'. Working together will almost certainly involve more than that, and it may sometimes result in much closer relations than develop from eating together and sleeping under the same roof.

Two people walking side by side, whether they have come under the same roof or not, are either more 'together' or less 'together' than two whose arms are linked, or whose names are the same; it depends upon what you mean by 'together' and by 'living'. Two people walking side by side are either more together or less together than two whose arms are linked, for these latter are either merely indulging in a gesture of intimacy or they are expressing an established and mutually recognized relation which has already stood some test, possibly the test of time.

And as for living, we have only to remember the number of times we have heard and used the expressions 'What a life!' and remember also that it was once said: 'I am come that you may have life and have it more abundantly', to hesitate humbly before the word living. 'What is love' wrote Shelley; 'ask him who lives What is life?'

As for the word 'together', it implies for most of us physical nearness. Two people who spend

a good deal of time under the same roof or in the same building, especially if that means in the same room, are certainly together. Unless they can, as we say, 'get on together' they are going to find life very trying. We have come back to the word 'life' more quickly than we expected. Perhaps life inevitably involves *some* kind of togetherness. If so, from discussing 'living together' we shall move towards a discussion of the nature of being, which is more than we had bargained for! And yet perhaps it is no more than to say that when people do not 'get on together' they are not very alive to each other. *

But stay. Have you ever watched young children or adolescents who can't always stomach those they live with (in the sense of eating at the same table), and who yet get on well with (say) the man who brings the groceries? They do this every time he comes, but not for long periods. And anyhow he has no great claims upon them nor they on him.

Claims! What are the claims which man and wife make, parents and children, fellow-workers, lodgers, and so on? Each claims verbally or silently to be respected. Now to respect is to see.

And so we come to seeing. What do we see of one another. Flesh with hints of blood — let us say flesh and blood. Hints too of thought and feeling. I speak of 'my body' and I speak

* George Lyward jotted down these notes four or five years ago, to help forward the discussions of a group of which he was a member. Someday I hope he'll have time to use them in an article; but meantime I think many readers will be grateful to him for allowing them to appear as they stand, in a Christmass issue of *The New Era*. Ed.

* But might 'not getting on' = being very much alive! Oh dear!

of my thoughts and my feelings. And I treat you as having your thoughts and your feelings. But I don't tell you everything I think and feel; nor you me. So there is the visible and the less visible and the invisible. If I link arms with you, it may be not much more than arm touching arm, or it may be because I have seen a great deal of you and you of me — thoughts and feelings shared. Quite a lot has been treated as common property. Please don't object off-hand to the word property. For 'propre' in French means 'own' and if you and I have shared thoughts and feelings something individual has resulted, vagueness has given way to shape.

Shape. Form. Force giving in to force. * There has been surrender and resulting definition. A home has been found for a force. Home. Now surely, we are moving towards something different from 'existing side by side'. We do well at this point to remember that the Greek word for home is that from which we get the word economy. Waste is the tragic thing in life. But again we must guard against assuming that this is the last word to be said. For nature is prodigal. When a child is not completely at home in his family circle it is not perhaps *always* a sign of 'something wrong'. Perhaps there is a deeper significance.

And so we hesitate before saying lightly that the goal should be to 'get on with' those with whom we dwell. For who can speak with certainty concerning the varying rates at which people, adults and children, clever and not so clever, develop? Each is a person and is in a state of becoming as well as being. No wonder this living together is not easy; no wonder it is a discipline; no wonder it is a ready witness to the poetically tragic nature of life on this earth, full of waste.

What then? We are called upon by the nature of things to dwell together, work together, meet together, rub shoulders and at least, like ships, speak to each other in passing, — 'Ships that pass in the night and speak to each other in passing'.

In the night it isn't easy to see. We are back

again at seeing. It has been said that 'to see is to live'. 'What is life if full of care we have no time to stand and stare?' No time. Here perhaps we have a clue — We need time to stare and really take in. 'Take in' suggests feeding; and that is the very essence of the matter, for without food there can be no life. We know *about* other people — but how often do we know them as the result of standing still? 'Be still and know that I am God'. We rush about and do not see.

In short cogitations such as these, I might have been wiser to make only a few points; perhaps only one. Perhaps living depends so deeply upon not rushing that that is the point above all others which should be made in any discussion on living together. But then two opposite thoughts come to mind: Standing still, not rushing — this is surely something which in the final analysis demands being alone. And yet we have already hinted that the word 'living' may well be inextricably involved with the word 'together'.

The secret — what is it? In view of the varying rates of development and differences of other kinds, it seems to lie in the capacity for identification with another while at the same time preserving solitariness. Opposed to this kind of identification there is another kind (more or less unconscious) in which the solitariness — and do not let the word convey a sick or sad meaning — is seriously interfered with. Then there can be no 'relation' between the one and the other, they do not truly 'live' 'together'.

I have hinted earlier that linked arms may possibly be an indulgence. They are like so many, many promises which had better not have been made. This is a fruitful idea. Self indulgence is not self expression. A true relation will perhaps halt the latter but only to deepen it, and it will not be felt as a frustration — or at any rate not for long.

Frustration is a word on everybody's lips nowadays. Somebody stands ahead of us in the shopping queue: Frustration. Somebody throws a party in the flat above: Frustration. Somebody in the office gets a rise in salary and we don't: Frustration. Somebody is aged 8 while I am aged 6: Frustration. Somebody is a parent and in authority: Frustration. But 'frustra' means

* Did I mean to write 'form'? As it stands it is deeply provocative, c.f. Pratt on Christ's authority.

'in vain'. Is all in vain — all vanity — because time has entered into the situation? Why, we don't even know what time is! The people who are, above all others, referred to as having been 'given time' or the opportunity of 'doing time' are not peculiarly grateful.

It would indeed appear that living — living together — involves not being in a hurry. Writes a modern poet: 'Learning to wait consumes my life', but note his next line: 'consumes and feeds as well.' We are back at feeding.

Impatience is an instinctive reaction, often to the mere existence or presence of other people. It is of the flesh. But the mind is impatient too. And as the body and the mind are there we must expect often to feel impatient and not be too appalled at the difficulty of living together. It looks as if they must be controlled. Not repressed but not mistaken for what they can hardly be in the light of their failures when faced with this inescapable challenge to live together at various levels and in a variety of circumstances.

The fact that there is any success at all suggests that there is a deeper level of communication and communion, never wholly inoperative and sometimes so powerful even in this world as to make for real action, real identification with real solitariness, realized 'membership one of another'.

This membership one of another is always potential. In so far as it is realized, living together becomes that much easier. How is it realized? I suppose one answer would be: in relaxation.

Our education does not aid or inspire relaxation. It is competitive, acquisitive, analytical. The teaching of 'subjects' can so easily work against depth of group life. But that is partly because so many children come to school bringing with them a sense of insecurity. They have been challenged beyond their capacity to respond (except very partially) and have begun to live on credit. Debtors and creditors cannot live together. The word 'ought' doubtless is significant but the oughts to which so many are subjected do not make for togetherness. They

turn groups 'large and small' into centres of contract, or rather circumferences of contract. Spontaneity is lessened, calculation increased. Size, speed are the measuring rods; the standards are abstract.

In fact abstractions begin to rule and the living contact of person with person is lost and neighbourliness is diminished. The good neighbour is one who is so alive that he does not need to live through another. Then he can live with another, acting not so much on principle as spontaneously in love.

What are the manifestations of this? We have indicated patience — longsuffering is another manifestation. It looks as though we are remembering -or arriving at St. Paul's fruit of the spirit.

The body cannot go completely free. Nor can the mind. Our environments and our personal histories see to that. But is there something called freedom of spirit in which is experienced a peace which passes understanding — in which having nothing we possess all things? When this is felt to lie deeper than the disturbances which belong to the inevitable sharings and waitings and differences of our mortal lives, then sharings become a deep sharing, waitings a waiting, differences a difference.

Feeding, waiting — for fulfilment. When we live in this sort of faith we find ourselves living together — we become aware of ourselves as fellow pilgrims. This all sounds very close to some of the hymns we sang as children. It has happened without intention. The 'band of pilgrims' was 'happy'. Misery is an interesting word, connected with loss or lack. When we lack spirit then there is misery.

The spirit we must have is not an emotion to which we can be stirred. It is surely incorrect to say the spirit we 'must have'. We have it, but have to acknowledge it and to live in its freedom. Then there can be what has been called a 'flooding of the soul'.

The lodger, the relation, the fellow-members, cannot easily resist this — it is the 'way of living' together.

Play and Toys and Other Interests of Children in Great Britain

A COMPREHENSIVE study of children's play activities and interests was undertaken by the Central Office of Information in 1948. It was based on interviewing over 1500 mothers and nearly 800 children aged between 5 and 15, from different geographical regions and from both rural and urban areas. This study contains useful information about where children play and what they like to do. There appears no reason to think that patterns of play have changed much since 1948. It is necessary, however, to take into account the later spread and influence of television. Some of the results of this 1948 study are given below.

Place of play. One third of the children in both urban and rural areas played in their gardens or yards. Almost half of the children played in the street. 52 per cent. of the children said that they did not go to parks and 68 per cent. that they did not go to playgrounds. There was a small minority (4 per cent.) who said that they never went out to play. Among flat-dwellers, 9 per cent. of the children never went out to play.

Favourite pastime. Children were asked what they liked doing best. Among the older boys, football and games were the most popular activities, and next came playing out-of-doors, walking and cycling. The older girls' chief interest was cycling, followed by reading, knitting, sewing and playing indoor games. The children between 5 and 7 years old most frequently mentioned writing and drawing and painting as winter occupations and general outdoor play in the summer. Phantasy play was also popular, but more so with girls than with boys, who seemed to prefer ball games, constructional toys and making collections. Among the 8 to 10 year olds, the growing interest of boys in ball games was clearly seen, while girls' interests in knitting and sewing grew. Children of this age seemed more interested in reading than in writing or in painting.

The interests of children up to 11 based on the *mothers'* accounts, confirmed the popularity of phantasy games with girls and of ball games, toys and making collections with boys. Even at the age of seven, boys evidently liked football, and girls handicrafts and reading, and these differences increased among the older children. The majority of boys played outside the home, by comparison with the majority of girls, who centred their play within the home. When children of a new town were asked what they liked most about their town, their replies included 'trees to climb', 'woods to play in', 'the country all around' but these were children who had known the crowded streets of London and for whom the sense of space in their present environment was a new experience.

Playground equipment. The popularity of playground equipment was the subject of another and more recent enquiry and the conclusions indicate that equipped playgrounds are more popular with children than other play spaces. Popularity seemed to depend very much on the position and on the amount and type of equipment available. More children were observed playing in the playground with the largest pieces of equipment, while gymnastic equipment tended to be more popular than the phantasy type, though equipment which combined both was also well liked. Children, asked what they preferred out of nine types of equipment known to them, chose slides, followed by swings, ocean waves, jungle gyms, see-saws, merry-go-rounds and rocking horses. No difference emerged between boys and girls except that more boys preferred the ocean wave. On the other hand, ball games among boys seemed as popular as play with equipment. Even when playgrounds were provided it was observed clearly that many children do not spend all their time on them; a fair proportion of children were seen to be cycling, talking, sitting and reading.

Parents' attitude to play. The 1948 survey

questioned parents as to whether or not they found their children's leisure a problem. On the whole 65 per cent. did not, but their replies were associated very much with their housing conditions and amenities. People with houses and gardens were less conscious of the problem than those living in flats without play facilities. When questioned how far they were satisfied with the available facilities, half of the urban and three fifths of the rural mothers were *not* satisfied. Most felt that playgrounds were needed, while 25 per cent. suggested more clubs and 16 per cent. more nursery schools. (A recent study of children in high flats showed that 70 per cent. of the mothers were experiencing difficulties over the problem of play for their children and would like supervised play facilities.)

Questioned further about children's needs at different ages, 43 per cent. of parents chose five to seven year olds as being in greatest need, 26 per cent. the under fives, and 41 per cent. the eight to thirteen year olds.

On housing estates 79 per cent. of parents said provision was most necessary for the youngest group. Parents of under sevens wanted swings, sandpits and grass areas; and of the eight to thirteen year olds, ball game areas and swings. Adults with or without children were asked why they thought children need to be able to play. The answers were rather vague, but the most frequent were that children needed to play to release energy. It was relatively rare for anyone to comment on the value of play as a way of learning intellectual and social skills or the value of indulging in phantasy play.

Children's public play spaces. A recent brief study of the situation in Great Britain indicates that —

- i) Play space is generally inadequate;
- ii) There are not any widely accepted standards for the provision of play space;
- iii) Local demand for land and the availability of land are more important factors than children's needs, in providing play space;
- iv) Responsibility for the provision of play space is not commonly the responsibility

Talking About Symphonies

ANTONY HOPKINS

Antony Hopkins is well-known to millions of BBC listeners for his broadcasts 'Talking About Music'. Mr. Hopkins has now gathered together his talks on eight of the greatest symphonies from Haydn to Stravinsky and has expanded them so that they now form a comprehensive analysis of a kind that time does not permit in a broadcast.

Beethoven gets pride of place with two symphonies (Nos. 3 and 7) other composers with a symphony each are Haydn, Mozart, Berlioz, Brahms, Sibelius and Stravinsky. There are nearly 200 music illustrations. 16s

The Harvard Brief Dictionary of Music

WILLI APEL and R. T. DANIEL

This completely new volume comes as a junior companion to the *Harvard Dictionary of Music* available again at 50s. There is a wide range of definitions, description and identifications also articles on such general subjects as Symphony Concerto and Song and brief explanations of numerous individual works. The emphasis throughout is on music that the student is likely to play or hear performed. Many musical examples illustrate the text. 16s

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of one public department but is shared and perhaps lost between several departments;

- v) There is very little experience of 'adventure playgrounds' schemes or of the use of non-conventional equipment;
- vi) There is very little experience of play-leadership schemes and only voluntary services exist to provide for the supervised play of the under-fives on housing estates;
- vii) There seems little consultation with professional advisers in the layout and design of playgrounds.

Clubs and organizations. At the time of the 1948 survey, more children belonged to cinema clubs than to any other organization and for the younger children these represented the only form of club. Roughly about one in five children belonged to cinema clubs and not more than one in six of the older children belonged to Scouts, Guides, or to any other uniformed organisation, or to Church or social clubs.

Cinema going. Cinema going, in 1948, was found to be the largest single activity among the children. Only one in five children did not go at all and these were mainly the young ones. Most of the children preferred mystery, thrillers and musicals, apart from the boys who preferred 'Westerns'. Cinema going, however, was not the activity that children said they liked best.

Reading. Reading, in 1948, was found to be more popular among girls both at the ages of five to seven and eight to ten. Boys were said to read as their second choice to doing the things they really liked.

Children's toys and books. Over the past decade, family expenditure on toys has risen with the increases in consumers' standards generally. Production of toys for the home market rose from £16.6 million in 1950 to £25.2 million in 1956 and £28.9 million in 1960. In recent years, too, the expanding British market has attracted more imports of

toys; these amounted to £2.5 million in 1958, and rose to £3.2 million in 1959 and £5.3 million in 1960. Thus, about £34 million of toys, at wholesale values, were available for sale on the British market, worth something like £65 million retail value. Since there are some 11 million children in Britain under the age of 15, it seems that on average £6 per child is being spent on toys. The main trend in recent years has been towards an increased proportion of plastic toys in the total. In 1950, plastic toys (other than dolls and model aircraft) amounted to about one-tenth of the total; by 1960 the proportion had risen to about one-quarter. Toy manufacturers as a whole have been expanding their sales, and have not felt the need to conduct market research. It remains the task of voluntary organizations to investigate what factors influence the purchase of toys and how far the toys, when bought, are played with by children. There are some 2,385 retail toy shops in Great Britain which represents one toy shop in every 250 retailers. A serious competitor for children's pocket money — the confectionery retailer — is more conspicuous and represents 1 in every 14 shops. Many sweet shops sell toys as a sideline, as do also booksellers and stationers. Frequently, much of their stock consists of the smaller and cheaper toys, which provide a novel and fleeting interest. Toys are also sold in department stores, which expand their range for the Xmas season.

Children's books form about 8 per cent. of all published books; in 1960, 2,662 children's books were published, an increase of some 3 per cent. over the 1950 figures, and the increases have remained proportionate to the increase in adult publications.

Play in schools. The widespread and increasing use of toys in the state schools since about 1930 forms part of the so-called play or activity methods. These methods have permeated upwards from the pre-school into the education of the 5–7 year olds and even to the 7–11 year olds. Prior to 1930, only independent or 'crank' schools allowed children to 'play' instead of 'work' at desks. Increasingly the importance of play, of learning by doing,

and of physical movement has been recognized in educational programmes. In 1946 an official report on Primary Education says: We discard with little regret the narrow and obsolete view that reading, writing and arithmetic are the three fundamentals of education. The report suggests substituting physical education, hand-work and speech. There is a trend to regard education as the process of expanding and deepening all positive aspects of the personality; of encouraging, for instance, curiosity and initiative. Specific skills will be acquired in due course with the help of this curiosity and initiative. The emphasis of education is moving in the direction of educating men and women, not writing and calculating machines.

Such a view of education opens the door wide to play in schools: in play, situations are constantly created which fully engage the personality and require concentration and effort. To what extent do children play as part of the educational programme? It is difficult to say, but we add here two extracts from replies to a recent enquiry. From the Principal of a Training Centre: 'During the last few years far greater stress has been laid than ever before by teachers on the importance of play in the development of the child. (I think, too, that parents are recognising the importance of experimental and creative play and that raw materials and junk are more valuable to the child than expensive toys.)' From a supplier of educational materials to schools: 'We are very conscious that there has been a great increase in the amount of toys bought by schools. We think teachers are convinced of the value of educational toys'.

From schools and nurseries, by the way, information about the correct choice of play-materials spreads to the homes. 'The mothers are so often amazed when they come to fetch their children to find them quietly and busily occupied with some constructional toy or jigsaw or cutting-out and pasting. They often copy these ideas and take the name of a special piece of equipment'.

Television. Two out of every three homes in Great Britain are equipped with television sets and it now occupies many hours of leisure.

BRAZIERS PARK

School of Integrative Social Research

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Jan. 3—10	Camp Education and Living Research

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There has been some public concern over its possible influence on children and on their activities. Studies showed that 38 per cent. of all five to seven year olds, 70 per cent. of all eight to eleven years olds and 71 per cent. of all twelve to fourteen year olds were viewing on a Friday at 8.30 p.m. in November 1959. This constitutes a child viewing audience of about 5 million and represents some 70 per cent. of all children between five and fourteen. The numbers are high on Friday evenings because of certain popular programmes and there is usually no school on Saturday. But figures for other week nights show the proportion does not go below 45 per cent. and represents about 3 million children. As 6 p.m. to 9 p.m. is when the greatest concentration of child viewers occurs, it is likely that, on average, children are viewing about 15 hours a week.

A major study of 'Television and the Child' was undertaken in 1955. It showed that television viewing took up about one third of children's leisure time on week days and that most children viewed on average nearly 2 hours every day on week days. The amount of time spent was associated with intelligence, with age, with counter attractions and with parental disciplines, but nevertheless, it took up more time than any other single activity. The more intelligent the child, the less time he devoted to television; sex and class differences were not significant and if anything, working-class children tended to outgrow television at a relatively early age. Children between 8 and 10 were more strongly attached than were the

older; parental example was also a factor, as most frequent child viewers had parents who also frequently viewed.

The interest that television has for children is curious. Half of them said that they would not miss it very much if they had to do without it. As many as 15–20 per cent. said that they would not miss it at all. Children were asked to record their daily activities for one week and then to say which they had most enjoyed. 30 per cent. did not mention television, and only 5 per cent. said it was the most enjoyable.

Older boys mentioned out-door play four times as frequently as television as their favourite occupation. Among girls and the brighter children, reading was as popular as television; among adolescents, social activities were a stronger challenge. Television would appear to have strong competing rivals — out-door play and activities within the home. But it does reduce the time children spend out-of-doors, particularly for the younger children and for the frequent viewer. It also tends to reduce spontaneous social life outside the home, for viewers visit other children rather less and spend less time with them out-of-doors.

Many parents were greatly in favour of television and regarded it as something which helped to unite the family and keep the children at home. They emphasized its educational advantages. Mothers, in particular, stressed the point that television helped to postpone children's independence. It also kept the younger children quiet. There was some evidence that television was used for punishment and reward — an instrument of discipline.

The Report indicates that the preoccupation with television may be temporary. It may affect chiefly that generation of children which first encountered television at a crucial stage in its development. For these children there may be a loss of reading skill, some delay in widening their social contact, but little other result. The Report suggests that it is unlikely that children born to television and growing up with it would be adversely affected in these ways; for them television may be a source of ideas and new activities.

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Authority

Harold Pratt, Assistant Master, Raynes Park County Grammar School

WE HUMANS are ignorant, greedy and lazy. That is not the whole picture; but if we do not find that these characteristics are a large part of our self-portraits then it is either because we have already reached a level of being where this article will no longer have practical relevance, or we have not seen ourselves as we are!

That we are ignorant scarcely needs proving. Collectively we in modern specialized society know approximately how to feed, clothe and shelter ourselves, but are individually ignorant of how to provide ourselves even with elementary necessities. We need the cook, the tailor, the architect: we need the authorities. But the cook, the tailor and the architect are ignorant of how to grow food, make cloth and bake bricks, — and so on almost *ad infinitum*. In the field of more complicated mechanical, chemical or technical processes the vast majority of us are almost entirely ignorant. If the T.V. goes wrong we call in the expert or, if very daring, consult a book by an expert. We are, in fact, because of our ignorance, in constant dependence on one authority or another. What applies in the field of everyday practicalities is equally or more applicable in the cultural fields. Curiously enough however, in the moral and still more in the religious field many to-day look upon themselves as their own authorities even as regards knowledge. If this be illusion, it is a dangerous one.

Meanwhile, it is interesting to note that we ordinary people do not rebel against the quantity of authority in the field of knowledge. We rather complain there is not enough. We are irritated because the authorities are themselves ignorant. They even disagree, so what is a plain fellow to believe? And, worse still, they do not know how to cure those very troubles in the causes of which they are supposed to be expert. An example of this irritation with the supposed authorities is our feeling that the Government, having told us that inflation is an evil and having at its disposal economic experts, ought

to be able to cope with the situation. For in the end all the talking and writing on this subject by these economists boils down to this: if people did not demand so much and were willing to supply more, then prices would stop rising; they might even fall. The authorities inform us of such truths, so, if we were ignorant before, we are no longer so now; but we are still greedy and lazy! The authorities have told us this too, by implication and generally more politely, so neither they nor we are ignorant of this state of affairs, but both we and they are equally ignorant, so it seems, of how to bring about a change. And since someone must bear the blame they blame us and we blame 'they'. Prices continue to rise.

I have asked a number of friends and pupils to help me by writing down briefly and without much premeditation what the word 'authority' meant to them. A twelve year old wrote: 'He or she who has the power to stop or make you do something which you want (in the case of stop) to do or (in the case of making) something which you don't want to do. It is sometimes a nuisance when we were enjoying our game.' Despite the involved construction, here is food for thought. Most of those asked emphasized in one way or another that authority is control exerted by a higher body or person over a lower body or person. Some thought authority and authorities were to be rebelled against as repressive and somewhat stupid. A twelve-year-old admitted that what the authorities require 'is usually intended for our good, though I know it often does not benefit me.' Another small boy wrote simply, 'People who are in charge of us see that we don't get into trouble. While on our own we would do all sorts of things we would be sorry for afterwards.' This view is not very different from that expressed by a common-sense woman in her twenties. 'Authority is necessary. We live in communities and someone has to be responsible for seeing that the members of these keep to the laws. If there were no one in such positions and everyone did exactly as

he pleased where should we all be?'

Now while all but a very few admit the need for external authorities to keep the other fellow, if not ourselves, in order, there exists an almost universal habit, at least in contemporary democracies, of grumbling at whichever authorities, local or central, may have in fact been set up. *We* (that is the grumblers) see how 'stupid' these authorities are; we should certainly not be so slow in getting things done. For some peculiar reason we expect the authorities to be more adult than ourselves. Yet they invent more and more forms for the pleasure they get from making us sign them! Such pleasure is unbecoming in grown up and responsible people, — so we say or think, forgetting perhaps that, at least in democracies, we ourselves set up those very people from among our own number, placing on them a heavy burden of what in the end is our own responsibility.

'The essence of authority' (wrote a young schoolmaster) 'is certainty, surety, confidence and power — and the ability to communicate those qualities in situations of hesitancy and confusion . . . it is a "quiet" quality.' He thought the most perfect example he knew of such authority was Christ's stilling the winds and waves of fear in his disciples' hearts so that, like him, they could be at peace in the midst of storms. But most of the authorities we have to deal with are men whom we feel to be little different from ourselves; their domineering angers us, their stupidity irritates us. And we love to justify our anger and irritability by talking to ourselves and others about *their* tyranny and stupidity. But because the authorities are stupid and tyrannous must *we* lose our peace? Can we find no authority within ourselves which will *decide* to feel compassion in place of our automatic anger and irritation? We cannot directly control the 'state' of those in authority; can we control our own? If we could we should no longer be ego-centrally concerned with the problems of external authority.

To try to control one's own state and to persist in this for even a short period of time is an interesting experiment. If we persist with such experiments we discover much about our-

selves. There is not only conflict between my desires and those of my neighbours, calling for the intervention of external authorities when the 'war' reaches a certain point of intensity, but there is also conflict between the many 'I's' within myself. As these usually come and go in quick succession and are present only one at a time, we do not notice that we are always on the brink of war within, — but when two or even more 'I's' present themselves at once, then we experience for a time our perilous condition.

If those are right who say there would be chaos instead of community if none was set up with power to enforce the laws established for the common good, we should suspect that unless a single authority exists within ourselves, there will be chaos there. An elderly lady speaking from a lifetime of seach, wrote: 'True authority is something within and has no source in the external. When a man is awakened to the point of consciously seeking true authority he cannot rest till he finds it. Authority of this quality cannot be found for a man . . . he can only come to it through his own discovery. If it is imposed on him either by his own wish or by the power of another will, without his whole being's consent, the resulting pattern of a man's life will not be truly his own.'

We have an ancient and honourable word for such authority: conscience. Not that 'thing' which makes us feel guilty when we fail to observe some requirement of the current local morality or convention, but that in us which sees everything as it really is and shows us the appropriate response. We can scarcely imagine what life would be like for us were conscience permanently 'in charge'.

Meanwhile, some things are clear. To the extent that we have *not* found our internal authority, to that extent must we have external authority. Nearly everyone can see the necessity for this. Most lucky are we if this external authority is wise and loving like a good father, for the children of such are weaned at the right time and led to find their own true pattern; but most unlucky are we if the external authority is *apparently* wise and loving, for then we shall never grow up. Who wants to leave easy paths? More lucky than those under such a 'benevolent

endeavour by 'political' means to replace our stupid tyrant by a benevolent despot. We leave our real enemies, the stupid tyrants within us, to continue the war which wastes our close up line to include 'peace'.

Let the Children Write, Margaret
Langdon, Longman's 8s.6d.

Mrs. Langdon was a teacher at a small all-age school, frustrated by the conventional essay - and - textbook methods of English. She felt she could spare one period for more free work (even though the children

The sexual undertones are obvious ('I wonder that flies are attracted') — and it is the jealousy of adult sex which perhaps brings the fear of retribution — 'might eat me'. But this is beside, or beneath, the point of encouraging such free imaginative writing. The point is that made by Mrs. Klein, that 'through the very fact that the child expresses his incestuous and aggressive phantasies and impulses symbolically', he experiences relief. The relief brings satisfaction with his constructive powers of handling language, and links language to modes of gaining

Many teachers have arrived at Mrs. Langdon's conclusions, and have had such success. But she has written a useful little book about her work, containing poems which may be used by teachers to stimulate further work of this kind. It is a pity she invents a special name — 'intensive writing' — and at times makes it all sound intense and special. The publisher speaks as if it were some great experimental move to publish a book like this rather than a text-book. All this does not help the insecure teacher who would like to try this work, but is held back by a lack of confidence, a fear of authority, and a dread of failure. Remove the sense of mystique, of 'experiment', and it will be much easier to make such work as this the central discipline, as it should be, in our schools at all levels. Nothing is easier to originate and pursue with success, so long as the teacher is convinced of its value. All he needs to do is to read literature himself, select from it material that suits the children's interest, read it to them — poems and passages — and ask them to write 'good stories — or poems — like that.' From the magical variety of material which comes from them — even among backward children — he reads out or 'publishes' — as class magazines — more and more. He says 'good', 'fine', 'lovely'. The excitement grows, leads off into drama, illustration in art lessons, readings with musical and percussive effects and so forth — a true 'civilized practice' in the school environment. Inevitably 'reading', 'vocabulary' improve by the way, — but so do self-possession, and capacities for co-operation. How much richer and more effective than text-book work, than ways of 'keeping 'em quiet', which, in the staff-room, brings out

the terrifying cynicism one hears again and again: 'It's all a bloody waste of time, old chap — they'd be better at work.' Mrs. Langdon's small book is a valuable contribution to the real work in English in Schools.

David Holbrook

Education in the Perspective of History - Edward D. Myers. with a concluding chapter by Arnold J. Toynbee, Hamish Hamilton. 42/-

This book, using Toynbee's categories of historical generalization, seeks to answer a twofold question: how have the elders educated their young in thirteen different civilizations? and can anything be learnt about the laws which govern educational principles and practice from a study of the procedures they adopted? The value of such an enquiry depends largely, though not altogether, on the degree of validity one accords to Toynbee's thesis.

What has emerged is a text devoted first to a sketch of Toynbee's concepts, secondly to a brief account of the 'Apprenticeship Method and Oral Tradition' in early forms of society, thirdly to a sweeping survey of 'Education in Thirteen Civilizations', fourthly to a comparison between them and other societies of which less is known. Finally there is a chapter of conclusions contributed by Toynbee himself as a kind of gloss on Myers' overall labours. The effect is both disappointing and exciting. On the one hand such glimpses of the educational process in the different cultures as are obtained are too often glimpses of the obvious: on the other hand the grandeur of the theme and its thrilling relevance to the contemporary predicament of mankind conduce to the emergence of some fascinating speculations.

One example of material that leads to such speculation is drawn from the Sinic civilization, — the story of the origin and spread of examinations. Another is a quotation from the Indian Civilization: 'A student learns a fourth from his teacher, a fourth by his own intelligence by himself, a fourth from his fellow-pupils, and the remaining fourth in course of time by experience.' (P. 58)

A third example is the traditional contrast between the oriental and occidental approaches to education:— 'In the earliest thought of China, India, Mesopotamia, and Egypt there was no sham distinction drawn between the self and the other; this

distinction was drawn in early Greek philosophy and its successors in the West — with enormous and far-reaching consequences.' (P. 254)

A fourth example is the historical evidence produced to illustrate the difference between education as 'process' and as 'product', — with the implication that the more sophisticated a society becomes, the more it is that the second of these two concepts predominates. The stature of Toynbee's own comments somewhat dwarfs what has gone before. He seizes on the great democratic challenge in education of our own day and properly insists on its unique quality. In his own words:—

'Every man, woman and child that is alive today is living in a world in which mankind is now faced with the extreme choice between learning to live together as one family and committing genocide on a planetary scale. Neither the human race nor any living member of it can afford to ignore the present human situation. We must cope with it if we are not to destroy ourselves; in order to cope with it we must understand it; and trying to understand it commits each and all of us to making some acquaintance with at least three vast realms of knowledge: a knowledge of non-human nature; a knowledge of human nature; and a knowledge of the characters and histories of the local and temporary cultures — some relatively primitive, others relatively advanced — that man has created and transmitted and modified and discarded in the course of the ages that have passed since his pre-human ancestors became human.' (P. 278—279)

As an aid to this formidable task *Education in the Perspective of History* is to be welcomed.

James L. Henderson

Business is English - Sydney Stevens, Chatto & Windus 10s.6d.

Britain and the Common Market has become an issue of vital importance to-day, and one which concerns us all deeply as members of the British Commonwealth; but how many of us can remember how the Common Market originated? The answer to this question may be found on page 39 of *Business is English* which, although a textbook, is extremely interesting and readable.

Not only does the author deal with Banking, Insurance, Importing and Exporting, English and Commercial

Law, Customs, and Stock Exchange practice, — but he also gives valuable advice on the use of correct grammar and punctuation, the composition of letters, and the reporting of meetings.

A useful comparison of English and American words and terms included in this book will be of value to all engaged in commerce and, incidentally, it is the only one which I have met in a business textbook.

The illustrations by Gus are light and enchanting, with his characters wearing true-to-life expressions of doubt, grim determination and fear, through to elation, self-satisfaction and complacency.

In conclusion, I must say that Sydney Stevens has done a grand job in compiling such a comprehensive book, — one, which I feel sure will meet with approval by teachers of commercial practice.

K. C. White

Opportunity in Industry: Find Your Place in Industry - Mark Clifton - Cleaver Hume Press Ltd., 15/-

This wise and trenchant work is American in origin, and something of the bustling pressure of life in that country is apparent in its analysis of the structure of industry. It is, nevertheless applicable to the career problems of British school leavers and graduates. To begin with, Mr. Clifton, who is an American careers advisor of many years' standing, shows the kind of adjustments that will have to be made by anyone intending to make good in his career, and he likens the school or college introduction to any particular industrial discipline to the view of a city from an aeroplane, whose usefulness will be very limited when one is actually walking in the streets and unable to see it as a whole. He gives clues as to how one may achieve a comprehensive view from within, with a description of the common functions and operations of all industry, however diverse, illustrated by a comparison of a large company, 'Giant Corporation', and a one-man firm.

The book contains an analysis of temperament in industry, which does not normally receive enough attention. Mr. Clifton provides an account of the need to understand one's own temperament, with psychologically penetrating details of the five major divisions of temperament and some of their combinations, with how they fit the functions of industry. He considers aptitude tests still too crude

to be reliable in appointment work, so supporting William Whyte's strong plea for their re-appraisal in *The Organization Man*. He has found that these tests are only 70 per cent. accurate, which is small comfort to the remaining 30 per cent, and that they are probably biased by the preconceptions of the devising psychologists.

Part 4 deals with how to find a job and build a career, and describes most of the contingencies that will have to be met, from the pros and cons of working in one's home district, and rational reasons that should underlie one's choice of type of firm, to how one should behave at interviews. It is doubtful whether the advice to 'keep checking back'

after an interview would be kindly regarded in this country; but, apart from a few such emphases symptomatic of American hustle, there is much interesting advice. It is shown, how, through mastery of interlocking detail and understanding of the whole process, an empire may be built by those with the intelligence and ambition to play their cards correctly; but there is the warning that, to reach the top (for which a realistic minimum of 20 years is given) one must treat the campaign as a game where one is prepared to lose occasionally. In Mr. Clifton's book, ambition does not carry the slightly soiled tag that it sometimes does in Britain. Elsewhere he indicates that it must be carefully

served. Authority is not acquired until one knows how to get things done without it, and industrial and 'military practices have nothing in common. 'Prison and disgrace for not obeying orders are not among our means of concealing our own deficiencies in the ability to command!'

This comprehensive guide to the labyrinth of occupation for those with no strong vocation should help many confused 'all-rounders', and provide background reading for all who advise on careers, for Mr. Clifton's sympathetic and humorous analysis lays bare the bones of industry without letting us forget the human idiosyncrasies in which they are clothed. *Iris H. Napier*

Children's Books: Christmas Reviews

Mary Cockett

Well, I've had a feast of reading, but now comes the reckoning — how in the space and time available to acknowledge the cooks as fairly as possible. There were many dishes, and in each dish a variety of flavours, some odd, but they had their place.

BEGINNER BOOKS

Over the years I have seen many 'beginner readers', good, bad, and sound but dull. The oldest 'learning to read' book I have ever seen was dated 1754, and that was its eighth edition. The author, like many a modern, claimed to have adapted 'the Matter and Manner of Expression to the Capacities of young children', but he took his task ponderously. Interested though I was, I felt growing pity for the children who, at the same time as learning to read, were expected to assimilate scores of facts, historical, geographical, social, natural-historical... from an author who also preached relentlessly, tried to weigh down his readers with moral obligations, and thundered at them that 'those who are regardless of Instruction come to Ruin in the End'.

Luckier by far are those children of to-day into whose hands come the best of the:

Beginner Books published in 1961 by Collins and Harvill at 8s.6d. each.

I regret in books for young British children, the inclusion of Americanisms, but they are few,

and far outweighed by the joy that is to be had here. They are exciting books, and learning to read should be exciting.

There is hilarious gaiety in *A Big Ball of String* by Marion Holland: a child will leap with delight from one page to the next to the very end. There is truth in the basic idea too, that a boy with a big ball of string feels that anything, absolutely anything, is possible... The number of different words used is small, only two hundred and twelve, but there is no feeling of aridness or restriction.

The Cat in the Hat and *The Cat in the Hat Comes Back* by Dr. Seuss are clever, immensely entertaining stories, powerful examples indeed of what can be done with a very small number of words. There is so much fun in the text and the big bold pictures that the child will be beguiled. His effort will be put out painlessly and to some purpose. He will find, perhaps to his surprise, that he has read a whole book by himself, and laughed a lot in the process.

UP TO SEVEN

This Time Stories - Donald Bissett. Methuen 8s 6d.

There is nothing earth-burdened about these stories: they are feather-light nonsense, and very gay. Moreover, they will stand the test of being read aloud many times, and there will be laughing out loud too.

N.E.F.

SECTIONS AND THEIR SECRETARIES

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 Flemish Section . Dr. Maria Wens, Rooigemlaan 421, Gent.

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FRANCE . . Mme Séclet-Riou and M. Roger Gal, Groupe Français d'Education Nouvelle, Musée Pédagogique, 29 rue d'Ulm, Paris Ve.

GERMANY . . Frau S. Buchwald, Berlin-Borsigwalde, Eisenhartsteig 11/13.

HOLLAND . . Mevr. S. Freudenthal-Lutter, 44 Franz Schubertstraat, Utrecht.

INDIA . . . Dr. Madhuri Shah and Dr. K. C. Vyas, New Era School, Hughes Road, Bombay, 7.

ITALY . . . Professor Raffaele Laporta, Universita Degli Studi di Firenze, via di Parione 7, Firenze.

JAPAN . . . Prof. S. Kobayashi, Keio University, Minato-ku, Tokyo, Japan.

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UNITED STATES OF (Secretary-Treasurer) Mrs. R. L. Wright, 274 Oakland Drive, East Lansing, Michigan.
 AMERICA . (Correspondent) Professor F. Redefer, New York School of Education, Washington Square, New York 3.

INTERNATIONAL OFFICE (Secretary) Mr. J. B. Annand, Alturas, Rotherfield, Sussex, England.

The New Adventures of Galldora - Modwena Sedgwick. Harrap. 7s.6d.

Here again is dear Galldora (anagram: a rag doll), unlovely, but lovable, getting lost, saving difficult even grim situations, and comforting herself when life is hard, as it often is, that the experience will be good for her 'education'. Simply written, never dull.

Beginning with Mrs. McBee - Cecil Maiden. Macmillan 8s.6d.

Old Mrs. McBee makes Mr. Broadhurst's rose trees bloom, and he does not know how to thank her. Her reply is, 'Don't mention it... It was a pleasure... Give something you can do very well to somebody who needs it'. This idea fired his imagination, and not only his, for there is a chain of events. It is a satisfying story without being very special: the idea and the pictures (by Hilary Knight) succeed, rather than the mode of telling which is here and there clever in a way that is a little irritating in a picture book for this age.

Jonah and the Whale - Illus. - Reinhard Herrmann. Macmillan 9s.6d.

If you want to tell a little child the story of Jonah and the whale (and I suppose it is no grimmer than Jack and the Beanstalk, and all comes right in the end), Reinhard Herrmann's pictures are excellent accompaniment. They are rich in colour and vivid in conception, and they spread gloriously over page after page.

OVER SEVEN

St. Jerome and the Lion - Rumer Godden. Macmillan. 8s.6d.

Here is a little treasure to have and to hold — Rumer Godden's lovely verse-telling and Jean Primrose's sensitive illustrations of the legend of the saint and the lion and the little she-donkey which the lion is unjustly accused of having eaten.

The Tide in the Attic - Aleid Van Rhijn. Methuen 11s 6d.

It seems to me that this small book, translated from the Dutch by A. J. Pomerans, is an important one. It tells plainly but movingly, mainly through the experiences of one farming family, the story of the floods in Holland in 1953. There is no need for false excitement

here. The farmer's son, who has had a sneaking feeling that a flood would be thrilling, now finds himself, his goat, his family, the maid and the farm-hand, faced by the awful reality. They move from living room to loft, to a rickety platform below the rafters, and finally out on the roof in an attempt (successful with the aid of a helicopter) to escape the relentless waters. What started as an adventure becomes a demanding situation, and as readers we are in it and of it all the time. Values change as more and more possessions get left behind, and the boy's estimates of people alter and deepen. It is a fine story, and not without humour; its sincerity makes it a winner.

No junior school or library should be without it, and it is to be hoped that it will find a place in the Schools programmes of the B.B.C.

The Borrowers Aloft - Mary Norton. Dent 12s.6d.

We have known and loved and talked about the Borrowers in our family for years. The enchantment of that first book 'The Borrowers' is with us still. We have welcomed them 'Afield' and 'Afloat', and now 'Aloft', and where will they be next, Mary Norton, and may we, dare we beg most respectfully for more about Homily and Pod and Arrietty and their fascinating relatives, and less about eccentric humans?

In this fourth book, where they have found a model village to live in, they are 'borrowed' themselves and become prisoners in an attic. Their ingenuity, toughness, their engineering skill (and the readers') are tested to the utmost before they escape with the aid of a home-made gas balloon. They return to the model village, to a house which now has electric light and running water (Homily's dream house), but Pod discovers that they have been 'seen' by humans. 'You can pay too high for a bit of soft living', says he, and soon they will be on the move again: it is a hard world, with more than a dash of the sinister, a completely created fantasy world.

OVER TEN AND INTO TEENS

I Marched with Hannibal - Hans Baumann. Transd. by K. Potts. O.U.P 12s.6d.

I feel the richer for having read this story of the boy who, lying alone in the ruins of

Saguntum, was found by Suru, Hannibal's favourite elephant. The Carthaginian driver takes the boy with him and trains him in the care of elephants. The boy comes to know Hannibal, sees him as a hero, and goes with him on his journey over the Alps. A terrible journey it is too for animals and men, plagued by mist, snow and avalanche, ambushed, near to starving, and with grim battles to follow for those who get through. Suru is the last of the elephants to stay alive, and the boy's devotion to him is complete, but his near-worship of Hannibal is shattered as he realizes the man's enormity. Still only a boy, he has the strength to turn and go away.

This book offers a deep experience which has no upper age limit.

Dawn Wind - Rosemary Sutcliff, O.U.P. 12s.6d.

As chance would have it, 'Dawn Wind' too starts with a boy left for dead on a battlefield when the fighting is over, but the time is sixth century, the country the south of England, and the enemy the Saxons.

Imagination, knowledge, and sweeping creative power go together to make one care tremendously what becomes of this Romano-British boy, the dog which joins him, and the girl whom they find in another deserted town, and indeed to the silver foal which is sacred to the God Frey and may not be ridden by a human.

This is not a book to have for a week or two from the library. It is a book to keep.

I almost forgot to mention Charles Keeping's pictures which arise from the text so admirably that one cannot think of it without them. The jacket is a masterpiece, the two waifs and their gaunt dog against the cold full moon, looking like the only creatures left in the world, will surely make many book-loving hands reach out to see what's inside.

Nights of No Moon - Miles Tomalin, Methuen 12s.6d.

A twelve-year-old's comment: 'H'm, smugglers! And what were those men who tried to stop them? Yes, Preventive Men. I haven't seen a book about smugglers for ages. My turn next, but don't be long with it. If it's as good as the jacket I shall like it.'

I found it every bit as good as the jacket — and the back, which is dark blue and silver like the night sky, with a dash of red for danger. Just right for the title.

It is good writing and characterization, and the story builds up to a tremendous climax.

February's Road - John Verney. Collins. 10s.6d.

It is a pleasure to meet again the Callendar family of 'Friday's Tunnel'. A girl called February tells a vigorous tale of adult intrigue in connection with the building of a new section of trunk road. A plot within a plot is putting it mildly. If some of the figures seem larger than life there is no time to stop and worry about them, for the plot goes roaring on and one must follow. There is a particularly endearing character in the extravagantly-drawn cartoonist, Mike Spillergun.

The Call of the Lapwing - Howard Jones. Jonathan Cape. 12s.6d.

This exciting, richly imagined, well written and wholly convincing story opens in Chichester in 1682 with a witch trial. The witch is no haggard crone but a young and innocent French girl of aristocratic descent who... but I will not spoil the story. It moves far and it moves fast and is not easily put down.

Tales from the Arabian Nights. O.U.P. 15s.

It is not necessary to introduce E. O. Lorimer's text which appeared in 1946, but it is here published in this second edition with Brian Wildsmith's illustrations. Brought together in one book, they make a luxurious possession. More than a dozen double spread pictures, which glow with colour, increase the mood and magic of the east.

The Gorgon's Head. O.U.P. 9s.6d.

Here is a little gem of writing and book production. The story of Perseus is told by Ian Serrailier and illustrated by William Stobbs.

BOOKS OF INFORMATION

The Young Writer - Geoffrey Trease. Nelson 7s.6d.

This is an honest, helpful book, wrought out of long experience. No young writer — or beginner writer of any age — could fail to learn much from it on practical aspects of authorship.

Equally valuable, I consider, is the revelation of a good author's attitude to his work.

Blackwell's Learning Library - eds. J. Cutforth and J. C. Gagg. 7s.6d. each.

I have often heard teachers say that many junior information books have to be interpreted by teachers. That complaint cannot be levelled at Blackwell's new series of information books for young children (Fires and Firemen, Farms and Farming, Gardens and Gardening, Postmen and the Post Office, etc.). They are refreshing books without know-all uncles. The print is clear, the pictures are clear and often exciting, the facts are clearly and honestly given as facts. Seven-year-olds will enjoy using the simple index. They have ample opportunity too to make many small voyages of discovery which are suggested by the various authors.

A History of Invention - Egon Larsen. Phoenix 2ls.

This one volume is packed with information and photographs and drawings showing man's technical progress. Part One includes Wind, Water, Steam, Electricity, Atomic energy, etc. Part Two is concerned with Transport.

Part Three, about Communications, includes Printing, Messages by Wire, Radio, Pictures, Television, Everyday Electronics.

It not only gives technical information in a form which is readable, it provides the social and historical background for the invention, and the inventors come to life too. A very good guinea's worth for home, school or library.

The Curtain Rises - W. Macqueen Pope. Nelson 25s.

Here is someone who loved the theatre, telling simply and vividly its turbulent story through the tremendous personalities of the English theatrical world — not actors only, but playwrights and managers too. Social, religious and political conditions, and the unpredictable public, have all had their effects on our theatre, and Macqueen Pope deals with all these aspects with ease.

The Bull of Minos - Leonard Cottrell. Evans 10s.6d.

The first edition of this story of great archaeological discoveries in Crete and Greece appeared in 1953. The present Cadet edition

has in addition appendices on new developments in Aegean archaeology. The author's zest for his subject, and his ability to bring before us the personalities of Heinrich Schliemann and Sir Arthur Evans makes readable an exciting but complicated story.

Magic - Jack Langham. Nelson 12s.6d.

What, I wondered, could an ordinary person fairly do about reviewing a book about magic, and famous magicians? 'Practical magic', says the jacket, and 'no previous experience required'. The various categories are listed on the Contents page: Major, Slight, Card, Mental, Mixed, Minor. It seemed presumptuous for me to start with major magic, so I turned to minor and studied various tricks including one in which five lumps of sugar represent five bags of bullion, and two other lumps are robbers. I was getting along nicely when two teenagers came and took the book away and shut themselves up with it for a long time; and that, I think, must be taken as a tribute.

Archaeology for Young People - W. A. Smallcombe. Harrap 10s.6d.

I enjoyed this book and shall go back to it for reference. It does not pretend that archaeology is an easy subject, but neither does it make a beginner feel hopeless. Indeed it is a practical book, with the emphasis on field work. There is useful information on where to look, what to look for, what to do and what not to do, how to make models of sites, implements, pottery, how objects are dated, which maps to buy, and which towns have archaeological collections in their museums.

TWO OF MARY COCKETT'S OWN BOOKS

Mary Ann Goes to Hospital — Methuen, 7s. 6d.

LOVING mothers who are not too much identified with their children's fears can give the sort of reassurance that Mary Ann gets in this little book from her parents, her family doctor and the hospital staff. But many mothers cannot really help their small children in these matters, and I hope this book may fall into their hands, and that it will be

ENGLISH NEW EDUCATION FELLOWSHIP

SPRING CONFERENCE

26th APRIL — 1st MAY, 1962

EASTBOURNE TRAINING COLLEGE, SUSSEX

THEME:

EDUCATION 13 to 16 - WHAT TO DO

HOW THREE SCHOOLS ARE TACKLING THE PROBLEMS OF MAKING
EDUCATION MEANINGFUL, PURPOSEFUL AND SATISFYING.

The conference will provide an opportunity to evaluate practical programmes, the role of members being to challenge the speakers, to criticise their ideas and practices, and to supplement the discussions from their own experience.

Conference Chairman: Miss A. E. Adams, General Inspector of Education, Surrey County Council.

Speakers: Mr. G. C. Johnson, T.D., Sociologist; Warden of Wicken House, Newport, Essex,
will give the opening address: *The Missing Quality*.
Miss Grace Eldridge, Headmistress, New Parks Secondary School for Girls,
Leicester.
Mr. J. G. Dent, Headmaster, Fulwood County Secondary School, Preston.
Mr. H. Raymond King, Headmaster, Wandsworth Comprehensive School.

Miss Eldridge, Mr. Dent and Mr. King will each bring two members of Staff to join in the discussions, as well as material to illustrate what happens in school.

Information from Mr. J. B. Annand, Secretary, E.N.E.F., Alturas, Rotherfield, Sussex.

widely used in infant schools, as a supplementary reader.

Mary Ann is a dear little girl, and her adventures, most of which proved very satisfactory to her, are told quite without sentimentality, — and with much good feeling. I am told that Dr. J. R. Rees wrote of it: 'This is a wise and excellent method of introducing any child to hospital, and the idea of surgery. It should have an exceedingly wide circulation.'

M. P.

Rolling On — Methuen 10s. 6d.

This is a delightful and evidently authentic account of how a nine year old boy spent a summer term with his grandfather in his living van attached to a steam roller. A contemporary, a minor character in the book, scoffs: 'A steam roller! Out-of-date old thing!' and his sister rejoins: 'A Tea-Clipper is out of date, but that does not stop you collecting pictures of the *Cutty Sark*.' One of the charms of the book is that though the days of the Roller are almost over, to the grandfather both his engine and the

roads of England that he and she help to keep in order are the very stuff of life.

He is both a traveller and a solitary, and yet these three months of late spring and early summer that his grandson spent with him are evidently among the happiest of both their lives. All the people in the book live on in one's memory, including the teacher and the children in the one-teacher village school — so different from the marvellously appointed suburban primary school that the boy usually goes to — and the lady of the manor with her opinionated but not unkindly ways, and the cottage lady who is rescued by the steam roller from her grumpiness and from the constant mud that washed into her home.

This is a most enjoyable novel for six to nine year olds, and Shirley Hughes' drawings illustrate it pleasantly. It is one of the three English childrens' books that are being sent in for consideration for the Hans Anderson International Award this year. Without knowing which are the other two, I cannot help hoping *Rolling On* will win!

M. P.

News and Notes

English Section

Meetings were held on alternate Thursdays during the autumn. Amongst topics discussed were *Books for Children* opened by Miss Stella Mead; *Communication between Adult and Adolescent* opened by Mrs. Caroline Nicholson; *Sexual Values in Transition* opened by Dr. James Hemming; and *Films made in School* opened by Miss Grace Greiner.

These were open meetings and free of charge, — each of them was followed by lively discussion.

The Annual Meeting of the E.N.E.F. will be held at 2.15 p.m. on Monday 1st January 1962, at the Hotel Russell, Russell Square, London, W.C. 1.

It will be followed at 2.45 p.m. by an address from Dr. James Hemming, past

Chairman of the E.N.E.F., on: *Who are the Delinquents?* The Chair will be taken by our President, Mr. Lionel Elvin, Director of the University of London Institute of Education.

J. B. Annand

East London Branch, S. A.

... The N.E.F. Branch has just about held a watching brief on affairs this year. We had our executive meeting late in May, and had a talk by Rabbi Gamarnis, visiting the Jewish Community here from New York. He gave us a most interesting talk on education in the States. Next month we will have another executive and try to arrange something more concrete for next year. We still live! ...

S. Dickie

Directory of Schools

BEDALES SCHOOL

PETERSFIELD

HANTS

(Founded 1893)

Headmaster:

H. B. JACKS, M.A. (Oxon.)

A Co-educational Boarding School, recognized by the Ministry of Education. One of the pioneer progressive schools, the School has a high record of successes in public examinations, University scholarships, Art and Music.

Small classes, wide range of activities. Extensive buildings and playing fields on a country estate of 150 acres.

Ages: 12½—18 in Senior School; 7½—12½ in separate Junior School (Dunhurst); Pre-preparatory School (Dunannie) for day children only, 4—7½.

CHURCHILLS JUNIOR SCHOOL

A co-educational school for children aged 4—11 years where activity methods predominate in a happy family atmosphere

Principal:

Miss F. RAINFORD, L.L.A. Hons.

SANDFORD ORLEIGH SCHOOL

A co-educational senior school for young people aged 11 to 18 years. A comprehensive range of studies and activities is offered. A limited number of boarders, both Senior and Junior, are accepted.

Headmaster:

Mr J. H. C. HORNER, M.A.

Both schools are administered by the Knowles Hill Schools Trust and aim to develop wide interests and thorough scholarship in a friendly yet disciplined atmosphere. They occupy separately two beautiful old houses whose fine grounds adjoin each other and overlook the Teign valley, six miles from the sea.

Exeter Road, Newton Abbot, Devon

Directory of Schools - Continued

MONKTON WYLD SCHOOL, nr. CHARMOUTH, DORSET

Practical and cultural education for boys and girls (9-18). School life and curriculum planned to help children to develop into co-operative and constructive citizens. School farm ensures healthy diet. T.T. cows. Fees: £90 per term (inclusive).

FRENSHAM HEIGHTS

FARNHAM

SURREY

(Recognized by the Ministry of Education)

A co-educational boarding school beautifully situated in grounds of 170 acres.

Boys and girls aged 11-18 years are successfully prepared for the G.C.E. and for University entrance. Arts, Crafts, Music and Drama fill an important place in the life of the School and there is a variety of voluntary activities (including sailing) which encourage initiative and enterprise.

The community is one where individual freedom is fostered together with social responsibility. The school has a fine games field, swimming bath and gymnasium.

Prospectus

and further details are obtainable from the Headmaster: S. L. Hogg, B.A. (Oxon.)

KILQUHANITY HOUSE

CASTLE DOUGLAS

SCOTLAND

FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

Fees: £ 180—£ 240 per annum

Headmaster:

J. M. AITKENHEAD, M.A. (Hons.), Ed.B.

DARTINGTON HALL SCHOOL

A co-educational boarding school for 250 boys and girls in the centre of a 2,000 acre estate. The school embodies the high intellectual standards of the best traditional schools, and gives special attention to Arts and Crafts, Drama and Music. It combines a modern outlook which is non-sectarian and international with a free and informal atmosphere.

Boarders 9 to 18

Day Department 3 to 18

*All enquiries to the Principals,
Dartington Hall School, Totnes, Devon.*

H.A.T. Child, B.A. (Cantab.)

L.A. Child, B.A. (Cantab.)

WENNINGTON SCHOOL

WETHERBY

Founded 1940. Boys and Girls, 8-18

A new type of Boarding School, well-organised and efficient without losing the family quality of life. Wholesome vigorous community providing a training in disciplined co-operation and practical social responsibility. Well balanced curriculum. Graduate teachers.

KENNETH C. BARNES, B.Sc.

ST. MARY'S TOWN AND COUNTRY SCHOOL

**38/40 ETON AVENUE,
LONDON N.W. 3.**

Tel: SWIss Cottage 3391

Small group of boarders accepted from age of 5 in co-ed. day school. (Weekends in country house, Chiltern Hills). Realistic approach to modern Education. Emphasis on English and mod. languages.

E. PAUL, Ph.D.

THE NEW ERA

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